

مُنْيَا تِلْ مُصَلِّي
غُنْيَا تِلْ مُبْتَدِي

**Munya-tul-Musalli
and
Ghunya-tul-Mubtadi**

*(Wish / desire of the praying person
and sufficient for the student)*

By:

Imam Muhammad Ibn Sadid-ud-Din

Muhammad Al-Kashgari (705H)

*English Translation by
(Allama) Shah Mohammad Nishtar
vex*



فضیلۃ الشیخ حضرت علامہ ابوالمحمود (شاہ محمد) نشر صاحب کی

شہرہ آفاق تصانیف

نمبر شمار	اسماء کتب	صفحات
1	اللہ اور رسول (کا قرآن مجید کی روشنی میں) ایک حسین امتزاج	520 مطبوعہ
2	الْقِرَاطُ السَّوِيَّةُ فِي بَيَانِ ذِكْرِ الْجَهْرِ وَالْخَفِيِّ	560 مطبوعہ
3	ذکر میلاد مصطفیٰ و عظمت احمد مجتبیٰ علیہ السلام	264 مطبوعہ
4	اللہ و رسولہ اعلم 40 (مجموعہ احادیث مبارکہ عربی، اردو اور انگلش)	150 مطبوعہ
5	مسئلہ علم غیب مسئلہ (ہذا کی تفصیلات میں ایک عظیم شاہکار)	544 مطبوعہ
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7	مسائل حلال و حرام	344 مطبوعہ
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مُنِيَّةُ الْمُصَلِّي

وَ غُنْيَةُ الْمُبْتَدِي

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Edited by:

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PREFACE

The author of a **Munya-tul Musalli** is Imam **Muhammad Sadid-ud-Din Bin Muhammad Al-Kashghari** (based in China, 704 AH). This book contains more than three hundred **Masa'il (Fihi rules)** relating to the matters of **prayer** and was an authentic and valuable guide at the time of the great Fuqaha (jurisprudents). This book is very famous in the Indian sub -continent and recommended in the syllabus of Madaris-e-Arabia Islamia in India, Pakistan, Bangladesh and Afghanistan, being the most extensive and detailed book on the Fiqh of Salah.

Fourteen years ago when I was teaching this book to my class, I decided that it should be translated into literary English, so I began to translate it without any Harakat. I have since written several books on various other topics of Islam, and decided to return two years ago to complete **Munya-tul Musalli**. I realized that Harakat should be included, thereby enabling students to read easily and to appreciate the meaning. This is essential to the basic understanding of the Masa'il of Salah.

I have attached a glossary for more difficult words and also a brief biography of the Fuqaha in Arabic only, which have been referenced by the author (Imam Muhammad Sadid-ud-Din Bin Muhammad Al-Kashghari) in this book. I have written this book using different transcripts from various sources which may differ as the author had missed some very important rulings of prayer, which may have been lost over time. Anyhow, this is a very crucial book for Muslims to read in order to pray in the correct manner, having detailed the rulings of how to pray in different circumstances and other related Masa'il.

I recommend this book to be included in the syllabus of institutions where Arabic is taught in Islamic education, such as Islamic schools and Mosques. If taught correctly, this book will help children in the Mosques to learn Arabic as well as learning the Masa'il-e-Salah (rulings of Salah).

I apologise for any mistakes that may have been made in this translation, and have endeavoured to prevent this to the best of my ability. My fellow Ulama will appreciate how difficult a task it is to translate a book from one language to another. If my fellow Ulama and readers discover any mistakes, I would be grateful if you would write to me in to order ensure that they are corrected in the next edition Insha Allah.

Alhamdulillah! This is my humble translation of the book, according to my knowledge this will be the very first English translation. By the grace of Allah Subhanahu wata 'aala, I am proud that through His guidance and blessings, I have been able to achieve this goal. I pray that this book will benefit all those who share English as their first language, and perhaps may not have the strongest grasp of Arabic to understand all the necessary Fiqh of Salah.

I would firstly like to thank my respected wife for her constant care and support, my sons Tariq Mahmood Nishter and Khalid Mahmood Nishter, who have both dedicated their time and effort helping me in this cause, may Allah bless them all. I would also like to extend my gratitude to my esteemed friends and colleagues for their continued support and contribution. I pray that Allah Subhanahu wata 'aala will accept my humble efforts and will forgive me for my shortcomings.

Shah Muhammad Nishter

Cardiff (UK), Monday 15th June 2015/ 25th Sha'ban of-Muazzam 1436 AH

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With the name of Allah the Most Gracious, the Most Merciful.

All praise be to Allah the Lord of the worlds. And the best hereafter is for those who are God fearing and blessings and peace be on His Messenger, Muhammad (ﷺ) and on his Family and His Companions upon all of them.

You (must) know! May the Almighty Allah grant you the strength and to all of us.

There are many kinds of sciences/knowledge and the most important kind of knowledge (which are) essential to seek are the Masa 'ail (issues) of prayer. So when I saw the desire (the demand) of the students, in seeking (achieving) knowledge (then) I collected (Masa 'ail) The issues which mostly happen to the praying people in (their) daily life, and which are inevitable/no escape from it, from the collections of previous authors and the collections of Muta'akhireen (the later authors, writers, later Jurisprudents like 'Al-Hidayah', (a very famous book which is recommended in the Darse Nizami for the final students.)

And Al-'Muheet', and 'Al-Sharhul Isbejabi', 'The Ghunya', 'The Multaqat', 'The Zakheerah', and 'Fatawa Qadhi Khan' and his 'Jami'ayhi', (Al-Kabeer Wass-Sagheer). I (the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ.

اعْلَمُوا وَفَقَّكُمْ اللَّهُ تَعَالَى وَإِيَّانَا.

أَنَّ أَنْوَاعَ الْعُلُومِ كَثِيرَةٌ وَأَهَمُّ الْأَنْوَاعِ بِالتَّحْصِيلِ
مَسَائِلِ الصَّلَاةِ فَلَمَّا رَأَيْتُ رَغْبَةَ الْمُقْتَسِبِينَ فِي
تَحْصِيلِهَا، انْتَقَطْتُ مَا كَثُرَ وَقُوعُهُ لِلْمُصَلِّينَ
وَمَا لَا بُدَّ لَهُمْ مِنْهُ مِنْ مُصَنَّفَاتِ الْمُتَقَدِّمِينَ،
وَمِنْ مُخْتَارَاتِ الْمُتَأَخِّرِينَ نَحْوُ "الْهِدَايَةِ"
(لِبُرْهَانَ الدِّينِ عَلَى الْمُرْغِينَانِي الْمُتَوَفَّى ٥٩٣هـ)

وَالْمَحِيطُ وَشَرْحُ الْأَسْبِجَابِيِّ وَالْغُنْيَةُ
وَالْمُلْتَقَطُ وَالذَّخِيرَةُ وَفَتَاوَى قَاضِي خَانَ
وَجَامِعِيهِ (الْكَبِيرِ وَالصَّغِيرِ)

author) named it (i.e. this book) 'Munyatul-Musalli wa Ghunyatul Mubtadi' (The Desire of the Praying Person). Sufficient (be adequate) for the Mubtadi (beginner).

I request Almighty Allah to do with this book whatever I intended (trusted) purely for His own sake and causing Kaffarah (as an atonement/expiation) for my sins with His kindness, and I humbly request Him to forgive me and my teachers. And it is He Who provides the strength for (the) right way and from Him is the power (ability) to follow the right way.

THE IMPORTANCE OF SALAH:

Be aware! Certainly the prayer is proved to be Fard h by the Book (the Qur'an) and the Sunnah and by the Unanimity/Consensus of the whole Ummah.

(a) As concerns the Book (i.e. Al-Qur'an) there is a saying of Allah Ta'ala: Establish the Prayer. 2:43

(b) Almighty Allah's saying is: You stand for Allah as obedience, that is, you all pray to Allah whilst standing. 2:43

(c) (Another) saying of Almighty Allah is: Be punctual in the prayers, and (especially) the prayer of the middle one, (which is Asr). 2:238

وَسَمِيَّتُهُ [“مُنِيَّةُ الْمُصَلِّي وَغُنْيَةُ الْمُبْتَدِي”]

وَأَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ مَا اعْتَمَدْتُهُ خَالِصًا لَوَجْهِهِ وَمُكَفِّرًا لِدُنُوبِي بِفَضْلِهِ وَأَنْ يَغْفِرَ لِي وَلِأَسَاتِذِي وَهُوَ الْمُؤَقِّقُ لِلْسِدَادِ وَمِنْهُ الْهَدَايَةُ وَالرِّشَادُ.

فَرَائِضُ الصَّلَاةِ

إِعْلَمُ بَأَنَّ الصَّلَاةَ فَرِيضَةٌ ثَابِتَةٌ بِالْكِتَابِ وَالسُّنَّةِ وَاجْمَاعِ الْأُمَّةِ.

(الف) أَمَّا الْكِتَابُ فَقَوْلُهُ تَعَالَى: “أَقِيمُوا الصَّلَاةَ” (الآية: ٢:٤٣)

(ب) وَقَوْلُهُ تَعَالَى: وَقُومُوا لِلَّهِ قَانِتِينَ أَيْ صَلُّوا لِلَّهِ قَائِمِينَ. (الآية: ٢:٢٣٨)

(ت) قَوْلُهُ تَعَالَى: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى. (الآية: ٢:٢٣٨)

(d) So glory be to Allah when ye enter the night and when ye enter the morning.

Unto Him be praise in the heavens and the earth, and at the sun's decline and in the noonday. 30:17-18

(ج) وَقَوْلُهُ تَعَالَى: "فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ، وَعَشِيًّا وَحِينَ تُظْهِرُونَ: (الروم: ١٧، ١٨: ٣٠)

(e) And there is a saying of Almighty Allah: Verily, As-Salat (the prayer) is enjoined on the Believers at fixed hours. 4:103

(ح) وَقَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا [النساء: ١٠٣: ٤]

[Ibn 'Abbas said: These are the five compulsory congregational prayers mentioned in the Qur'an - Tafsir At-Tabari and Tafsiraat Ahmadiyah.]

PROOF OF PRAYERS ACCORDING TO SUNNAH:

And as for the Sunnah, which is narrated from the Prophet (peace and blessings be upon him).

He said: "Islam is based upon five things:

- (1) To declare: There is no God but Allah and certainly Muhammad is the Messenger of Allah.
 - (2) To establish prayer .
 - (3) And to pay Zakaat .
 - (4) Fasting in Ramadhan.
 - (5) And performing the Hajj,
- (for) those who can afford the expenses (i.e. for one's conveyance, provision

وَأَمَّا السُّنَّةُ

فَمَارُورٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:

(١) شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(٢) وَإِقَامُ الصَّلَاةِ

(٣) وَإِيتَاءُ الزَّكَاةِ

(٤) وَصَوْمُ رَمَضَانَ

(٥) وَحَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

and residence). "

And there is (another) saying of Prophet Muhammad peace and blessings of Allah may be upon him: "For everything there is a sign, and the sign of belief is prayer/to establish prayer."

And there is (also) a saying (from) him blessings and peace be upon him: "The prayer is the pillar of Deen (the Religion of Islam), so whosoever has established it, so verily he has established the Deen and who soever neglected (left) it, so indeed he has left the Deen."

And (there is also) his saying may blessings and peace be upon him: "There are five prayers; Almighty Allah has made them compulsory on human beings."

So whoever did Wudu for them in a good manner, and read / offered them in their times, and completed their Ruku' (bowing down in prayer) and their Sujood (prostration in prayer), and their concentration.

It is promised upon Allah that He will forgive him. And whosoever did not perform that (these instructions) so there is no promise/pledge upon Allah. If He wishes, He will forgive him or if He wills, give him punishment.

And his saying is may blessings and peace be upon him:

"The difference between the slave (Muslim) and Kufr (disbelief) is leaving prayer/neglecting compulsory prayer."

وَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: "لِكُلِّ شَيْءٍ عِلْمٌ وَعِلْمُ الْإِيمَانِ الصَّلَاةُ"
وَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

"الصَّلَاةُ عِمَادُ الدِّينِ،

فَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ

وَمَنْ تَرَكَهَا فَقَدْ هَدَمَ الدِّينَ."

وَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ خَمْسُ صَلَوَاتٍ
إِفْتَرَضَهُنَّ اللَّهُ تَعَالَى عَلَى الْعِبَادِ،

مَنْ أَحْسَنَ وَضَوَّاهُنَّ وَصَلَّاهُنَّ لَوْفَتِهِنَّ وَأَتَمَّ
رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخُشُوعَهُنَّ.

كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ
يَفْعَلْ ذَلِكَ، فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ إِنْ شَاءَ
غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ.

وَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

"الْفَرْقُ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ"

CONSENSUS/UNANIMITY/IJMA

One of the Four (Principles) of Islamic Law

As for Ijma' (unanimous resolution): therefore, verily, the whole of Ummah (Muslims), indeed agreed from the period of Muhammad, the Messenger of Allah peace and blessings of Allah be upon him: "Upto our (present) time, upon the obligatory duty of prayer, without denying of any denier, and rejecting of any rejector, and without any controversy and that was Ijma'. And the unanimous decision of the Ummah is the strongest Hujjah/proofs (in Islamic Law) after (it is a recognized fact of the religion) to determine the text, the verses of the Qur'an and Hadith.

The proof of that is the saying of the Prophet blessings and peace be upon him: "My Ummah (nation/followers) would not unanimously agree to go astray (from the straight path)."

THE CONDITIONS OF THE PRAYER

Then you (should) know that for prayer, there are (some) conditions before it, and Faraidh (obligatory duties), and Arkaan (Pillars) and Wajibaat (essentials), Adaab (etiquettes), and Karahiyyah (disliked) and Manahi (prohibitions) therein.

الْإِجْمَاعُ

وَأَمَّا الْإِجْمَاعُ: فَإِنَّ الْأُمَّةَ قَدْ اجْتَمَعَتْ مِنْ لَدُنْ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِنَا هَذَا عَلَى فَرَضِيَّةِ الصَّلَاةِ مِنْ غَيْرِ نَكِيرٍ مُنْكَرٍ وَلَا رَدٍّ رَادٍّ وَلَا مُنَازَعَةٍ مُنَازِعٍ وَكَانَ ذَلِكَ إِجْمَاعًا.

وَالْإِجْمَاعُ الْأُمَّةُ مِنْ أَقْوَى الْحُجَجِ بَعْدَ نَصِّ الْآيَاتِ وَالْخَبَرِ.

وَفِي نُسْخَةٍ: وَالْإِجْمَاعُ الْأُمَّةُ حُجَّةٌ.

لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ "لَا تَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالَةِ"

شَرَائِطُ الصَّلَاةِ

ثُمَّ إِعْلَمَ بَأَنَّ لِلصَّلَاةِ شَرَائِطَ قَبْلَهَا وَفَرَائِضَ وَارْكَانًا وَوَاجِبَاتٍ وَسُنَنًا وَأَدَابًا وَكَرَاهِيَّةً وَمَنَاهِي فِيهَا.

THE SHARAAIT

The conditions are six:

First: The purification from the ritual impurity (dirt).

Second: Purification from dirt and purification of the place.

Third: Covering of the 'Aurah (coverable places).

Fourth: Turning towards to the Qibla.

Fifth: The timing (i.e. entering the time).

Sixth: The intention.

AL-TAHARAH/**THE CLEANLINESS**

As for the cleanliness from ritual impurity, so (this is) having a bath and Wudu (ritual ablution before prayer) with existing water and having the strength to use water. And when there is no available water (or) inability to use water because of some reason, then Tayammum (purifying before prayers with sand or dust).

And for each of them (Ghusl and Wudu) there are (some) Faraidh and Sunan (Sunnah), and Aadab (Mustahab/desirable) and prohibitions.

WUDU'S FARAI DH-DUTIES OF ABLUTION

As concerns the Faraidh of Wudu, So there are four Fardh (obligatory) duties: As Allah Ta'ala says: "O you who believe! When you intend to offer As-Salat (the Prayer), wash your faces and your hands (forearms) upto the elbows. And rub (by

أَمَّا الشَّرَائِطُ فَسِتَّةٌ

(١) الطَّهَارَةُ مِنَ الْحَدَثِ

(٢) وَالطَّهَارَةُ مِنَ النَّجَاسَةِ، وَطَهَارَةُ الْمَكَانِ

(٣) وَسِتْرُ الْعَوْرَةِ

(٤) وَاسْتِقْبَالُ الْقِبْلَةِ

(٥) وَالْوَقْتُ

(٦) وَالنِّيَّةُ.

الطَّهَارَةُ

أَمَّا الطَّهَارَةُ مِنَ الْحَدَثِ، فَالْإِغْتِسَالُ

وَالْوُضُوءُ عِنْدَ وُجُودِ الْمَاءِ وَالْقُدْرَةِ عَلَيْهِ،

وَعِنْدَ عَدَمِهَا التَّيَمُّمُ. وَلِكُلِّ مِّنْهُمَا فَرَائِضٌ

وَسُنَنٌ وَأَدَابٌ وَمَنَاهٍ.

فَرَائِضُ الْوُضُوءِ

أَمَّا فَرَائِضُ الْوُضُوءِ فَأَرْبَعَةٌ. قَالَ اللَّهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى

passing wet hands over) your heads, and (wash) your feet upto the ankles.

(Surah 5 Al-Maida V.No.6)

And both of the elbows and ankles are included in essential washing and similarly, whatever is between the two cheeks and (the two) ears. It is essential washing of that (place).

And the obligatory duty in rubbing the head is dimension of the forehead, and that is 1/4th of the head. As narrated by Al-Mugheera bin Shubah (رضي الله عنه) that Prophet (ﷺ) went to a public garbage dump, so he urinated (there) and made ablution and wiped over his forehead and (on) his two Khuff (leather shoes/ leather socks).

WUDU'S SUNAN (SUNNAH)

As for the Sun an:

1) So washing both hands upto the wrist, three times before entering them in the utensil/ vessel.

Because, indeed he (Prophet ﷺ) has said: "when anyone of you awakes from his sleep, so one should not put his hand in the utensil/vessel, until he has washed it three times, for he does not know where his hand has passed at night.

2) And (starting Wudu) with the Name of Allah (Tasmiyyah) at the Wudu. The most correct, decision is that he (one) should read Tasmiyyah twice: one

الْكُغْبَيْنِ. الاية

وَالْمِرْفَقَانِ وَالْكُغْبَانِ تَدْخُلَانِ فِي فَرْضِ الْغُسْلِ، وَكَذَا مَا بَيْنَ الْعَذَارَيْنِ وَالْأُذُنَيْنِ يَجِبُ غَسْلُهُ.

وَالْمَفْرُوضُ فِي مَسْحِ الرَّأْسِ مِقْدَارُ النَّاصِيَةِ وَهُوَ رُبُعُ الرَّأْسِ، لِمَارْوِي الْمَغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى سَبَاطَةَ قَوْمٍ فَبَالَ وَتَوَضَّأَ وَمَسَحَ عَلَى نَاصِيَتِهِ وَخَفِيَّتِهِ".

سُنَنُ الْوُضُوءِ

وَأَمَّا سُنَنُهُ

(١) فَغَسَلَ الْيَدَيْنِ قَبْلَ إِدْخَالِهِمَا الْوُضُوءِ إِلَى الرَّسْغِ ثَلَاثًا لِمَا نَهَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ: إِذَا اسْتَيْقِظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسَنَّ يَدَهُ فِي الْوُضُوءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ مِنْ جَسَدِهِ.

(٢) وَتَسْمِيَةُ اللَّهِ تَعَالَى فِي ابْتِدَاءِ الْوُضُوءِ وَالْأَصَحُّ أَنَّهُ يُسَمَّى مَرَّتَيْنِ مَرَّةً قَبْلَ كَشْفِ الْعَوْرَةِ وَمَرَّةً بَعْدَ سِتْرِهَا وَالشَّهَادَةُ عِنْدَ ابْتِدَاءِ غُسْلِ

before exposing the 'Aurah (private part of the body) and once after covering it, at the time of beginning to wash, the rest of the parts (of the body).

(And this is also Sunnah to) having Madmadah (to rinse the mouth) and sniffing water up the nostrils with fresh water in both cases .

And (it is essential) to make the water reach the roots of the moustache and the eyebrows.

And doing Masah (to wipe with wet hands) the extra hanging hair of the beard, and to make Khilal (i.e. running one's fingers through his beard) and the covering of the whole of the head with one (quantity) of water (i.e same water).

And the condition of covering (of the head) is that one should take water and will wet both his palms and his fingers, then he will join the fingers and shall put three fingers from each of his hands in front of his head, and (shall) keep away his thumbs and index fingers and keep away the internal part of his palms and pull them towards the nape of his neck. Then he will put his palms on the sides of the head and will rub them with his palms, then he will wipe external (parts of) his ears with inside of his index fingers.

Similarly (the author) has mentioned it in the Muheet. And he will do Masah (on his) neck with the back of the three

سَائِرِ الْأَعْضَاءِ. وَالْمُضْمَضَةُ وَالْأَسْتِنْشَاقُ
بِمَائَيْنِ جَدِيدَيْنِ. وَإِصْصَالُ الْمَاءِ إِلَى مَا تَحْتَ
الشَّارِبِ وَالْحَاجِبَيْنِ.

وَمَسْحُ مَا اسْتُرْسِلَ مِنَ اللَّحْيَةِ وَتَخْلِيلُهَا
وَاسْتِيعَابُ جَمِيعِ الرَّأْسِ بِمَاءٍ وَاحِدٍ.

وَكَيْفِيَّةُ الْإِسْتِيعَابِ أَنْ يَأْخُذَ الْمَاءَ وَيَبِلَّ
كَفَّيْهِ وَأَصَابِعَهُ ثُمَّ يُلْصِقُ الْأَصَابِعَ وَيَضَعُ عَلَى
مُقَدِّمِ رَأْسِهِ مِنْ كُلِّ يَدٍ ثَلَاثَ أَصَابِعَ،
وَيُمْسِكُ إِبْهَامَيْهِ وَ سَبَابَتَيْهِ وَيَجَافِي بَطْنَ
كَفَّيْهِ وَيَمُدُّهُمَا إِلَى الْقَفَاءِ ثُمَّ يَضَعُ كَفَّيْهِ
عَلَى جَانِبَيْ الرَّأْسِ وَيَمْسَحُهُمَا بِكَفَّيْهِ ثُمَّ
يَمْسَحُ ظَاهِرَ أُذُنَيْهِ بِبَاطِنِ مُسَبِّحَتَيْهِ.

كَذَا ذَكَرَهُ فِي الْمَحِيطِ وَيَمْسَحُ الرَّقَبَةَ بِظُهُورِ

fingers with new (fresh) water.

And some scholars have said: That it is Mustahab recommended (i.e. permissible to do Masah of neck).

And (it is Sunnah) to make Khilal (interlock the fingers) and washing upto three times.

And doing Niyyah (intention) and Tarteeb (washing of each part in order) and rubbing (them) is also Sunnah, and constancy (is Sunnah).

Rules/Manners of Wudu (Aadab-e-Wudu)

As for the Aadab of Wudu (so it is desirable):

So he should prepare himself for prayer before the time enters (begins). And he should sit for Istinja turning towards the right or the left direction of Qiblah, [note: Istinja means cleaning the private parts after going to the toilet] but not in the status of fasting.

And one should wash the outlet of Nijasah (dirt), provided the dirt had not crossed its outlet.

And when it has crossed its Makhraj (outlet), and is it is not equal to one Dirham (i.e. less than) so its washing is Sunnah.

And if it is equal to the Dirham, so then its washing is Wajib (essential).

So if it is greater than the size of a Dirham, then its washing is compulsory. And one will wash until it is purified. And there is no fixed

الْأَصَابِعِ الثَّلَاثِ بِمَاءٍ جَدِيدٍ.

وَقَالَ بَعْضُهُمْ: هُوَ آدَبٌ. وَتَخْلِيلُ الْأَصَابِعِ وَتَكَرُّارُ الْغَسْلِ إِلَى الثَّلَاثِ.

وَالنِّيَّةُ وَالتَّرْتِيبُ وَالذَّلْكَ وَالْمُؤَالَاةُ.

آدَابُ الْوُضُوءِ

وَأَمَّا آدَابُهُ: فَهُوَ أَنْ يَتَأَهَّبَ لِلصَّلَاةِ قَبْلَ دُخُولِ الْوَقْتِ. وَأَنْ يَجْلِسَ لِلْإِسْتِنْجَاءِ مُتَوَجِّهًا إِلَى يَمِينِ الْقِبْلَةِ أَوْ إِلَى يَسَارِهَا مُتَفَرِّجًا إِلَّا أَنْ يَكُونَ صَائِمًا.

وَأَنْ يَغْسِلَ مَخْرَجَ النِّجَاسَةِ إِذَا لَمْ يَتَجَاوَزِ النِّجَاسَةَ مَخْرَجَهَا. وَأَمَّا إِذَا جَاوَزَتْ مَخْرَجَهَا، وَلَمْ تَكُنْ قَدْرَ الدِّرْهِمِ، فَغَسْلُهُ سُنَّةٌ.

وَأَنْ كَانَتْ قَدْرَ الدِّرْهِمِ فَغَسْلُهُ وَاجِبٌ.

وَأَنْ زَادَتْ عَلَى قَدْرِ الدِّرْهِمِ، فَغَسْلُهُ فَرَضٌ. وَأَنْ يَغْسِلَهُ حَتَّى يُنْقِيَهُ. وَلَيْسَ فِيهِ عَدَدٌ

Masnoon (according to Sunnah) number in it (i.e. of stone etc to clean the Istinja's place).

And similarly in Istinja one will wipe it (i.e. dirt) with stones until he purifies it (i.e. private part).

And one should wipe the place of Istinja with a cloth (i.e. tissue) after washing before standing up and if there is no cloth (tissue) with him (then) he will dry the place with his hand.

And he will cover his private parts when he is free (finished Istinja).

And he should do Wudu by himself, and he should not give an order to other people to support him.

He should sit facing towards the Qibla while washing the rest of the parts.

And his sitting should be upon a higher place (i.e. to avoid the droplets of dirty places).

And he should not talk about worldly affairs (whilst doing Wudu).

And one should declare Shahada at the time of washing each part.

And he should supplicate/invoke as the Hadiths are narrated about it.

And one should rinse the mouth and sniff (water) with the right hand, and he will blow his nose to disperse (water) with his left hand.

And one should brush (the teeth) with Miswak [a stick of the Arak tree] if he has Miswak; otherwise, he should use a

مَسْنُونٌ.

وَكَذَافِي الْإِسْتِنْجَاءِ بِالْأَحْجَارِ يَمْسَحُهُ حَتَّى يَنْقِيَهُ.

وَأَنْ يَمْسَحَ مَوْضِعَ الْإِسْتِنْجَاءِ بِالْخِرْقَةِ بَعْدَ الْغَسْلِ قَبْلَ أَنْ يَقُومَ، وَإِنْ لَمْ تَكُنْ مَعَهُ خِرْقَةٌ يَجْفِفُهَا بِيَدِهِ.

وَأَنْ يَسْتُرَ عَوْرَتَهُ حِينَ فَرَغَ.
وَأَنْ يَتَوَلَّى أَمْرَ الْوُضُوءِ بِنَفْسِهِ وَلَا يَأْمُرَ غَيْرَهُ.

وَأَنْ يَجْلِسَ مُسْتَقْبِلَ الْقِبْلَةِ عِنْدَ غَسْلِ سَائِرِ الْأَعْضَاءِ، وَأَنْ يَكُونَ جُلُوسُهُ عَلَى مَكَانٍ مُرْتَفِعٍ.

وَأَنْ لَا يَتَكَلَّمَ بِكَلَامِ الدُّنْيَا.
وَأَنْ يَتَشَهَّدَ عِنْدَ غَسْلِ كُلِّ عَضْوٍ

وَأَنْ يَدْعُو بِمَا جَاءَ فِي الْأَثَارِ.
وَأَنْ يُمَضِّمَضَ وَيَسْتَنْشِقَ بِيَدِهِ الْيُمْنَى وَيَتَمَخَّطُ وَيَسْتَنْشِرُ بِيَدِهِ الْيُسْرَى.

وَأَنْ يَسْتَكَ بِالسَّوَاكِ إِنْ كَانَ لَهُ سَوَاكٌ، وَإِلَّا فَبِالْأَصْبَعِ، وَيَسْتَكَ عَرْضًا لَا طَوَّلًا.

finger. And he will brush (use Miswak) in a width (direction) not as in length. And one should do Mubalagha (exaggeration) in rinsing and sniffing with fresh water, unless he is fasting.

The definition of Mubalagha in Madmada: some scholars defined it as 'Gharghara', that is, gargling Imam Sadr-ud-Din Ash-Shaheed has defined it as: "That is abundant to supply water, until the mouth becomes full "

In the Istinshaaq, pulling up water until one will make water reach (into) his nostrils, and one will make his finger enter into the hole of his ears at Masah time, and he will do Khilal (interlace) his fingers with (the) little finger of his left hand and shake his ring if it is wider, and if it is tight then according to our Hanafi school of thought in Zahir Riwayah, then it is essential to twist it, otherwise, its pulling (taking) off will be necessary. In this way, (the author has) mentioned it in the Muheet. (name of a book).

And one should not waste in (Wudu's) water, although he is at the edge of a flowing river. As it is narrated from the Prophet (ﷺ) (when) he was asked about it:

"Is there any extravagance in Wudu? He said "Yes, although you are (doing Wudu) at the bank/edge of a flowing river."

وَأَنْ يُبَالِغَ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ إِلَّا أَنْ يَكُونَ صَائِمًا.

وَالْمُبَالَغَةُ فِي الْمَضْمَضَةِ:
قَالَ بَعْضُهُمْ: "هِيَ الْغَرْغَرَةُ" وَقَالَ الصَّدْرُ الشَّهِيدُ: "هِيَ تَكْثِيرُ الْمَاءِ حَتَّى يَمَلَأَ الْفَمَ."

وَفِي الْإِسْتِنْشَاقِ جَذْبُ الْمَاءِ حَتَّى يُصْعَدَ إِلَى مَنْخَرِهِ، وَأَنْ يُدْخَلَ إصْبَعُهُ فِي صِمَاخِ أُذُنِهِ عِنْدَ الْمَسْحِ، وَأَنْ يُخَلَّلَ أَصَابِعُهُ بِخِصْرِ يَدِهِ الْيُسْرَى وَأَنْ يُحَرَّكَ خَاتَمُهُ إِنْ كَانَ وَاسِعًا، وَإِنْ كَانَ ضَيِّقًا فَفِي ظَاهِرِ الرَّوَايَةِ عَنْ أَصْحَابِنَا، لَا بُدَّ مِنْ تَحْرِيكِهِ أَوْ نَزْعِهِ هَكَذَا ذِكْرُهُ فِي الْمَحِيطِ.

وَأَنْ لَا يُسْرِفَ فِي الْمَاءِ وَإِنْ كَانَ عَلَى شَطِّ نَهْرٍ جَارٍ. لِمَارْوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ أَوْفَى الْوُضُوءِ سَرْفٌ؟ قَالَ نَعَمْ، وَلَوْ كُنْتَ عَلَى ضَفَةِ نَهْرٍ جَارٍ.

And whilst doing Wudu he should not minimize in quantity of water (regarding the Masnoon manner).

(And it is also Mustahab) to fill the vessel for the second time (for the next prayer).

And one will say during doing Wudu or after completion:

"O Allah! Make me (appoint me) among the people who are repentant and make me among the purified, and make me amongst your pious slaves. And adjust me amongst those people, there is no fear on them and they will not be sad."

And he should say after completing Wudu: "O Allah! Glory be to Thee and You are worthy of praise, I testify that there is no God but You alone, there is no partner to You, and I seek your pardon/ forgiveness and I return towards You, and I bear witness that verily Muhammad is Your slave and Your Messenger". Whilst looking towards the sky (and it is better).

That he should recite Surah Al-Qadr once or twice or thrice (after completion of Wudu). And he should drink the spare water of Wudu while standing, and after drinking water he should utter:

وَأَنْ لَا تَقْتَرَفِي الْمَاءِ (١)

وَأَنْ يَمْلَأَ إِنَاءَهُ ثَانِيًا وَأَنْ يَقُولَ عِنْدَ تَمَامِهِ
أَوْفَى خَلَالِهِ:

"اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ
الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ
وَاجْعَلْنِي مِنَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ."

وَأَنْ يَقُولَ بَعْدَ فَرَاعِهِ: "سُبْحَانَكَ اللَّهُمَّ
وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ،
لَا شَرِيكَ لَكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ" نَظْرًا إِلَى
السَّمَاءِ

وَأَنْ يَقْرَأَ سُورَةَ "إِنَّا أَنْزَلْنَاهُ" (الْأَيَّةُ) مَرَّةً
أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا وَأَنْ يَشْرَبَ فَضْلَ وَضُوءِهِ
قَائِمًا وَيَقُولَ عَقِيبَ شُرْبِهِ:

(١) "ولتقتير" هو عدم بلوغ الحد المسنون

فلو اقتصر على مادون الثلاث. قيل يائمه وقيل لا يائمه
وقيل يائمه بالاغتيا.

حاشيه الطحطاوى (على مراقى الفلاح).

"O Allah give me recovery with Your healing, and provide me treatment to be cured, and protect me from terror and diseases and physical pains."

"اللَّهُمَّ اشْفِنِي بِشِفَائِكَ، وَدَاوِنِي بِدَوَائِكَ
وَاعْصِمْنِي مِنَ الْوَهْلِ وَالْأَمْرَاضِ وَالْأَوْجَاعِ."

And it is Makruh/disliked to drink water whilst standing but only this (spare water) and the water of Zamzam. And it is Mustahab to join with Wudu a Nafl (extra/optional) prayer. But if it is in the Makruh time (then not). And perform Wudu upon Wudu (i.e. fresh Wudu is desireable / Mustahab).

وَيَكْرَهُ الشُّرْبُ قَائِمًا إِلَّا هَذَا، وَشُرْبُ مَاءِ
زَمْزَمَ. وَأَنْ يَصِلَهُ بِسُبْحَةِ أَى نَافِلَةٍ، إِلَّا أَنْ
يَكُونَ فِي وَقْتٍ مَكْرُوهٍ. وَأَنْ يَتَوَضَّأَ عَلَى
الْوُضُوءِ.

REGARDING PROHIBITIONS:

So he is not allowed to face the Qibla while doing Istinja.

And (it is prohibited) to be naked near (in front of) anyone.

And doing Istinja with water is better if it is possible, without being naked. So if it is not possible, then purification with stones [or toilet paper] is sufficient. And one is not allowed to make himself naked (in front of others) when the dirt is not more than the size of a Dhirham.

And one shall not do Istinja with his right hand (without any reason).

nor with food,

nor with dung,

nor with bone,

neither with foodstuff of animals,

and not with (any material) belonging to other people.

Nor with coal, and neither with small pot shards nor with baked brick.

مَنْهَى الْوُضُوءِ

فَهُوَ أَنْ لَا يَسْتَقْبِلَ الْقِبْلَةَ وَقْتُ الْإِسْتِنْجَاءِ
وَلَا يَكْشِفُ عَوْرَتَهُ عِنْدَ أَحَدٍ.

وَالْإِسْتِنْجَاءُ بِالْمَاءِ أَفْضَلُ إِنْ أَمَكَّنَهُ مِنْ غَيْرِ
كَشْفِ الْعَوْرَةِ، فَإِنْ لَمْ يُمْكِنَهُ يَكْفِي
الْإِسْتِنْجَاءُ بِالْأَحْجَارِ، وَلَا يَكْشِفُ عَوْرَتَهُ
إِذَا لَمْ تَكُنِ الْبَجَاسَةُ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ.

وَأَنْ لَا يَسْتَنْجِيَ بِيَدِهِ الْيُمْنَى وَلَا بِطَعَامٍ
وَلَا بِرَوْثٍ وَلَا بِعَظْمٍ وَلَا بِعَلْفِ الدَّوَابِّ
وَلَا بِحَقِّ الْغَيْرِ.

وَلَا بِفَحْمٍ وَلَا بِخَرْفٍ وَلَا بِأَجْرٍ

And should not to clear one's throat, or spit out his phlegm (into the water).

And one is not allowed to throw his mucus into the water.

And one should not cross the limit to exceed in numbers or to decrease in several times (i.e. three times is fixed) he should not stray from washing the prescribed places.

And one is not allowed to wipe his parts (after Wudu) with the cloth which he has already used to clean the places of Istinja.

And one should not strike water against his face during washing.

And one will not blow into the water.

And one shall not close his mouth or his eyes severely (whilst doing Wudu).

As a consequence, if a little portion of his lips or his eyelids remained dry (then) his Wudu will be not valid (according to Sharia rules).

And this (Wudu) is called 'At-Taharat-us-Sughra' - Minor/little Taharah.

AS FOR MAJOR TAHARAT:

So, it is having a bath (after Janabat), and the reason of bath would be the emerging of semen with passion. This is a unanimous decision.

وَلَا يَتَنَحَّمُ وَأَنْ لَا يَمْتَحِطَ فِي الْمَاءِ .

وَأَنْ لَا يَتَعَدَّى فِي الزِّيَادَةِ وَالنَّقْصَانِ فِي الْمَرَّاتِ وَالْمَوَاضِعِ .

وَأَنْ لَا يَمْسَحَ أَعْضَاءَهُ بِالْخِرْقَةِ الَّتِي مَسَحَ بِهَا مَوَاضِعَ الْإِسْتِنْجَاءِ .

وَأَنْ لَا يَضْرِبَ وَجْهَهُ بِالْمَاءِ عِنْدَ الْغُسْلِ .
وَأَنْ لَا يَنْفُخَ بِالْمَاءِ .

وَأَنْ لَا يَغْمِضُ فَاةً وَلَا عَيْنَيْهِ تَغْمِيضًا شَدِيدًا حَتَّى لَوْ بَقِيَتْ عَلَى شَفْتَيْهِ أَوْ عَلَى جَفْنَيْهِ لَمَعَةٌ لَا يَجُوزُ وُضُوؤُهُ . وَهَذِهِ هِيَ الطَّهَارَةُ الصُّغْرَى .

وَأَمَّا الطَّهَارَةُ الْكُبْرَى

فَهِيَ الْإِغْتِسَالُ :

وَسَبَبُهُ خُرُوجُ الْمَنِيِّ بِشَهْوَةٍ بِالْإِجْمَاعِ .

As for separation of semen from its place (centre) due to desire , so in this case, there are different opinions of the Ulema.

Accordingly, when he holds his penis and semen comes out after tranquility of lust, then according to Imam Abu Hanifa (رضي الله عنه) and Imam Muhammad (رضي الله عنه) the Ghushl (bath) is essential, but there is a different opinion of Imam Abu Yousaf (رضي الله عنه).

And similar is the case of entering the penis in any one of the ways (in 'Qubl' (front) or 'Dubr' (backside) of the man and the woman.

When Hashfah (glans) of the penis has disappeared, either he discharged or not, the Ghushl is Wajib (essential) on both of the couple 'Fa'il' (doer) and 'Ma'fool' (object). As for he who has inserted his organ into an animal or a dead body or a small girl, who is not able to have coition, then the bath (Ghushl) would not be essential unless one has discharged.

And (Imam) Al-Isbeeji has mentioned that in the instance of a little girl, the Ghushl will be Wajib. And when the adolescent has sexual intercourse with a mature (بالغة) woman (then) Ghushl will not be Wajib upon him, but he will be ordered to have a bath morally and habitually (but) Ghushl will be Wajib upon the woman who had sexual intercourse.

وَأَمَّا انْفِصَالُهُ عَنْ مَوْضِعِهِ بِشَهْوَةٍ
فَمُخْتَلَفٌ فِيهِ.

حَتَّى أَنْ الْمُحْتَلِمَ إِذَا أَخَذَ ذِكْرَهُ وَخَرَجَ الْمَنِيُّ
بَعْدَ سَكُونِ الشَّهْوَةِ يَجِبُ عَلَيْهِ الْغُسْلُ
عِنْدَهُمَا خِلَافًا لِأَبِي يُوسُفَ رَحْمَةُ اللَّهِ عَلَيْهِ.

وَكَذَلِكَ الْإِيلَاجُ فِي أَحَدِ السَّبِيلَيْنِ مِنَ الرَّجُلِ
وَالْمَرْأَةِ.

إِذَا تَوَارَتْ الْحَشْفَةُ أَنْزَلَ أَوْلَمَ يَنْزِلُ وَجِبَ
الْغُسْلُ عَلَى الْفَاعِلِ وَالْمَفْعُولِ بِهِ. وَأَمَّا لَوْ
أَوْلَجَ فِي الْبَهِيمَةِ أَوِ الْمَيْتَةِ أَوِ الصَّغِيرَةِ الَّتِي لَا
تُجَامَعُ مِثْلَهَا فَلَا يَجِبُ الْغُسْلُ مَا لَمْ يَنْزِلْ.

وَذَكَرَ الْإِسْبِجِيُّ فِي الصَّغِيرَةِ يَجِبُ الْغُسْلُ
وَالْمَرَاهِقُ إِذَا وَطِئَ امْرَأَةً بَالِغَةً لَا يَجِبُ عَلَيْهِ
الْغُسْلُ. وَلَكِنْ يُؤْمَرُ بِهِ تَخَلُّقًا وَاعْتِيَادًا وَيَجِبُ
عَلَى الْمَرْأَةِ الْمُوْطُوءَةِ.

And if a mature person (بالغ) has intercourse with a little girl (then) the answer will be on the contrary (i.e. Ghusl will be Wajib).

And similar is the condition of Haid (menstruation), and Nifaas (bleeding after child birth).

And the one who awakes and found wetness on his bed or his garment or his thigh, while he remembers Ihtilaam (a wet dream), so if he is sure that it is semen or Mazi (minor discharge) or he has a doubt there in, then Ghusl is Wajib upon him.

However, when he does not remember Ihtilaam and is certain that it is Mani (semen) or he has a doubt so it is like that one (i.e. the Ghusl will be Wajib). And if he is sure that it is Mani (semen) (then) doing bath is not essential upon him when he did not remember the Ihtilaam. And if someone awakes and he found moisture in his urinary orifice (i.e. penis or vagina) and he did not remember (his) dream (then) it will be seen if his penis was erect before sleeping (then) there is no Ghusl upon him.

And if it was resting then as a precaution Ghusl should be performed. And according to this some Mashaikh used to give their decision.

وَلَوْ وَطِئَ الْبَالِغُ صَغِيرَةً فَالْجَوَابُ عَلَى الْعَكْسِ.

وَكَذَلِكَ الْحَيْضُ وَالنِّفَاسُ.

وَمَنْ اسْتَيْقَظَ فَوَجَدَ عَلَى فَرَاشِهِ أَوْ ثَوْبِهِ أَوْ فَخْذِهِ بَلَلًا وَهُوَ يَتَذَكَّرُ الْإِحْتِلَامَ، فَإِنْ تَيَقَّنَ أَنَّهُ مَنِيٌّ أَوْ مَذْيٌ أَوْ شَكٌّ فِيهِ فَعَلَيْهِ الْغُسْلُ.

أَمَّا إِذَا لَمْ يَتَذَكَّرِ الْإِحْتِلَامَ وَتَيَقَّنَ أَنَّهُ مَنِيٌّ أَوْ شَكٌّ فَكَذَلِكَ وَإِنْ تَيَقَّنَ أَنَّهُ مَذْيٌ فَلَا غُسْلَ عَلَيْهِ إِذَا لَمْ يَتَذَكَّرِ الْإِحْتِلَامَ، وَإِنْ اسْتَيْقَظَ فَوَجَدَ فِي إِحْلِيلِهِ بَلَلًا، وَلَمْ يَتَذَكَّرِ حُلْمًا، يَنْظُرُ، إِنْ كَانَ ذِكْرُهُ مُنْتَشِرًا قَبْلَ النَّوْمِ فَلَا غُسْلَ عَلَيْهِ.

وَإِنْ كَانَ سَاكِئًا فَعَلَيْهِ الْغُسْلُ إِحْتِيَاظًا. وَبِهِ يُفْتَى بَعْضُ الْمَشَائِخِ.

And this situation is only when he slept while standing or in a sitting position. However, when he laid flat on his back or was certain that it was semen, then Ghushl will be upon him. Similarly it is mentioned in the (book of) Muheet and Az-Zakhirah.

And the Imam Shamsul Aimmatul Halwani (رحمته الله) had said, "This Mas'ala (issue) occurs commonly but (majority of) the people are unaware of it.

And if he has a wet dream (but) nothing came out from him (then) there is no Ghushl (bath) upon him. And similar is the case of woman.

And Imam Muhammad (رحمته الله) said "As a precaution, the Ghushl will be Wajib upon him."

And some scholars would give their decision, accordingly. And if one has sexual intercourse or he had a wet dream, and he had a bath before passing his urine or he sleeps or walks, then, the rest of the semen came out, the Ghushl is essential upon him again, according to Imam Abu-Hanifa and Imam Muhammad, Allah's Mercy be upon both of them. There is a different view of Imam Abu Yousaf, Allah's mercy may be upon him.

And if a woman had a bath then the rest of the semen of her husband came out,

مَنْعَةُ الْمُصَلِّي وَغَنِيَّةُ الْمُتَبَدِّي

هَذَا إِذَا نَامَ قَائِمًا أَوْ قَاعِدًا.

أَمَّا إِذَا نَامَ مُضْطَجِعًا أَوْ تَيَقَّنَ أَنَّهُ مِنْ مَنِيٍّ فَعَلَيْهِ الْغُسْلُ.

هَكَذَا مَذْكُورٌ فِي الْمَحِيطِ وَالذَّخِيرَةِ.

وَقَالَ شَمْسُ الْأَيْمَةِ الْحَلَوَائِيُّ:

هَذِهِ الْمَسْأَلَةُ يَكْثُرُ وَقُوعُهَا وَالنَّاسُ عَنْهَا غَافِلُونَ.

وَإِنْ احْتَلَمَ وَلَمْ يَخْرُجْ مِنْهُ شَيْءٌ، فَلَا غُسْلَ عَلَيْهِ وَكَذَلِكَ الْمَرْءُ.

وَقَالَ مُحَمَّدٌ رَحِمَهُ اللَّهُ عَلَيْهِ يَجِبُ عَلَيْهِ الْغُسْلُ إِحْتِيَاظًا.

وَبِهِ يُفْتَى بَعْضُ الْمَشَائِخِ وَلَوْ جَامَعَ أَوْ احْتَلَمَ وَاعْتَسَلَ قَبْلَ أَنْ يَبُولَ أَوْ يَنَامَ أَوْ يَمْشِيَ ثُمَّ خَرَجَ مِنْهُ بَقِيَّةُ الْمَنِيِّ وَجَبَ عَلَيْهِ الْغُسْلُ ثَانِيًا عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ رَحِمَهُمَا اللَّهُ تَعَالَى خِلَافًا لِأَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ.

وَلَوْ اعْتَسَلَتْ ثُمَّ خَرَجَ مِنْهَا بَقِيَّةُ مَنِيِّ الزَّوْجِ لَا غُسْلَ عَلَيْهَا بِالْإِجْمَاعِ.

then, there is no Ghushl upon her, it is agreed upon.

And if an unconscious person felt convalescence (i.e. recovery of health) and then found sign of semen (on the garment or body) so then the Ghushl (having bath) is essential upon him.

And if someone found Mazi (a minor involuntary several discharge) then there is no Ghushl upon him. It is a unanimous decision.

So similar is the case of an unconscious person. And if both the man and the woman awake and they found some semen on the bed sheet, while each of them are denying having Ihtilaam (then) the Ghushl is Wajib upon them as a precaution.

And some of them (scholars) said:

"If the semen is larger (in shape) then bathing is essential on the man, and if the semen is of a circular shape so then it is on the woman."

And some scholars have said: "If the semen is white, so it is from the man. and if it is yellow then it is from the woman."

FARAIDH OF GHUSL (Compulsory conditions)

As concerns the essential duties/ conditions of the Ghushl (they are as follows:

(1) So the (first) is to rinse the mouth)

وَلَوْ أَفَاقَ السُّكْرَانُ فَوَجَدَ مَنِيًّا فَعَلَيْهِ الْغُسْلُ.

وَإِنْ وَجَدَ مَذْيًا فَلَا غُسْلَ عَلَيْهِ بِالْإِجْمَاعِ.

وَكَذَا الْمُغْمَى عَلَيْهِ. وَإِنْ اسْتَيْقِظَ الرَّجُلُ وَالْمَرْءُ فَوَجَدَ مَنِيًّا عَلَى الْفَرَّاشِ وَكُلِّ وَاحِدٍ مِّنْهُمَا يُنْكِرُ الْإِحْتِلَامَ وَجَبَ عَلَيْهِمَا الْغُسْلُ إِحْتِيَاظًا.

وَقَالَ بَعْضُهُمْ:

"إِنْ كَانَ الْمَنِيُّ طَوِيلًا فَعَلَى الرَّجُلِ، وَإِنْ كَانَ مَدُورًا فَعَلَى الْمَرْءِ."

وَقَالَ بَعْضُهُمْ: "إِنْ كَانَ أَبْيَضَ فَمِنَ الرَّجُلِ، وَإِنْ كَانَ أَصْفَرَ، فَمِنَ الْمَرْءِ."

فَرَائِضُ الْغُسْلِ

وَأَمَّا فَرَائِضُ الْغُسْلِ:

(١) فَالْمُضْمَضَةُ

(2) And (the second) is to inhale water into the nostrils.

(3) And (the third) is washing the rest of the body (completely).

And to make the water reach (to) the roots of the hair is obligatory.

And if they are thick, then unanimously.

And similarly to make water reach the midst of the beard and hair (is essential).

The woman in bathing is like a man (i.e. similar situation in washing) but the hanging hair from her plaits. Washing of that is eliminated when the water has reached the roots of the hair; on the contrary to the man. In this way the author has mentioned it in the 'Ghunyat Al-Fuqaha'.

And (similarly) it is described in the Al-Muheet:

A man plaited his hair as the Alawi people and the Turkish do it (i.e. the people dwelling in villages) is it an essential act to make the water reach towards the roots of the hair or not?

From Imam Abu Hanifa (رحمته الله) there are two narrations:

In one narration, to make water reach the middle of the hair is essential and in another narration it is not essential.

There are two narrations:

Imam Sadrul Shaheed Allah's mercy be

(٢) وَالْإِسْتِنْشَاقُ

(٣) وَغَسْلُ سَائِرِ الْبَدَنِ

وَيَصَالُ الْمَاءُ إِلَى مَنَابِتِ الشَّعْرِ فَرَضٌ.

وَأِنْ كَثُفَ بِالْإِجْمَاعِ.

وَكَذَا يَصَالُ الْمَاءُ إِلَى إِثْنَاءِ اللَّحْيَةِ وَالشَّعْرِ.

وَالْمَرْءُ فِي الْإِغْتِسَالِ كَالرَّجُلِ، وَلَكِنَّ الشَّعْرَ الْمُسْتَرْسَلَ مِنْ ذَوَائِبِهَا غَسْلُهُ مَوْضُوعٌ فِي الْغُسْلِ إِذَا بَلَغَ الْمَاءُ أَصُولَ شَعْرَهَا بِخِلَافِ الرَّجُلِ كَذَا ذَكَرَهُ فِي غُنْيَةِ الْفُقَهَاءِ.

وَذَكَرَ فِي الْمُحِيطِ:

أَنَّ الرَّجُلَ إِذَا أَصْفَرَ شَعْرَهُ كَمَا يَفْعَلُهُ الْعَلَوِيُّونَ وَالْأَتْرَاكُ، (أَيُّ سَاكِنِ الْقَرْيَةِ) هَلْ يَجِبُ يَصَالُ الْمَاءُ إِلَى إِثْنَاءِ الشَّعْرِ أَمْ لَا؟

عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ رَوَايَتَانِ:

(فِي رَوَايَةٍ يَجِبُ وَفِي رَوَايَةٍ لَا يَجِبُ).

وَذَكَرَ صَدْرُ الشَّهِيدِ رَحِمَهُ اللَّهُ

upon him, has mentioned: "That it is necessary to make water reach into the midst of the hair."

A woman had a bath (she did Ghusl), should she struggle to make water reach in the hole of the earring or not? He said "She will try her best in this matter, as she will enforce in shaking the ring if it is narrow."

A woman had bathed and there remained in her nails kneaded flour which had dried, her Ghusl will not be valid. And if there remained dirt in the nail the Ghusl is valid for the person who is a villager, but it is not allowed for the person who lives in the city.

And when an uncircumcised person has done Ghusl and the water did not enter the inside of the skin, some Jurists have said his Ghusl is lawful and some of them said: it is not allowed, and this is the most correct decision.

And if his urine came out so that it stayed in his foreskin, so Wudu will be essential upon him. This is with agreement, although, it did not appear. A man had done Ghusl and some food remained in his teeth, it (Ghusl) is allowed.

أَنَّهُ يَجِبُ إِيصَالُ الْمَاءِ إِلَى إِيثْنَاءِ الشَّعْرِ.

إِمْرَأَةٌ اغْتَسَلَتْ هَلْ تَتَكَلَّفُ فِي إِيصَالِ الْمَاءِ إِلَى ثَقَبِ الْقُرْطِ أَمْ لَا؟

قَالَ: تَتَكَلَّفُ فِيهِ كَمَا تَتَكَلَّفُ فِي تَحْرِيكِ الْخَاتَمِ إِنْ كَانَ ضَيِّقًا.

إِمْرَأَةٌ اغْتَسَلَتْ، وَقَدْ كَانَ بَقِيَ فِي أَظْفَارِهَا عَجِينٌ قَدْ جَفَّ، لَمْ يَجُزْ غُسْلُهَا. وَلَوْ بَقِيَ دَرْنٌ فِي الْأَظْفَارِ جَازَ الْغُسْلُ لِلْقُرَوِيِّ لَا لِلْمَدَنِيِّ.

وَالْأَقْلَفُ (١) إِذَا اغْتَسَلَ وَلَمْ يَدْخُلِ الْمَاءُ دَاخِلَ الْجِلْدِ قَالَ بَعْضُهُمْ يَجُوزُ غُسْلُهُ، وَقَالَ بَعْضُهُمْ لَا يَجُوزُ وَهُوَ الْأَصَحُّ.

وَأَنْ خَرَجَ بَوْلُهُ حَتَّى صَارَ فِي الْقُلْفَةِ فَعَلَيْهِ الْوُضُوءُ بِالْإِجْمَاعِ وَإِنْ لَمْ يَظْهَرْ رَجُلٌ اغْتَسَلَ وَبَقِيَ فِي أَسْنَانِهِ طَعَامٌ جَازَ.

(1) The skin of the men's organ is called "Qulfa" either it is circumcised or not.

And some Jurists said:

If it is more than the quantity of a chickpea, (then) his Ghushl will not be allowed.

And some jurists said: If the chickpea strongly stuck up which is masticated (chewed) either it is in a little or big quantity (his Wudu) will not be valid.

Thus it is mentioned in the Az-Zakhirah. And thus it is mentioned in Al-Muheet: A person has (found) a skin of fish on his upper body or masticated bread which has been dried and one has had a bath or did Wudu and water did not reach underneath it, his Ghushl and Wudu will not be valid. And if it causes him some harm then it is permitted.

The Author has said in Az-Zakhirah in the issue of Hinna ("Mehndi") the mud and the dirt that (their) Wudu will be allowed for the necessity and the decision (Fatwa) is open it.

And when it is a "Shiqaq" (wound, scratch) in his foot so he put some fat in it, if it does not give him any harm to him to make reach water underneath it, then his bath and Wudu will be not permitted. And if it causes harm to him then (it is) allowed.

وَقَالَ بَعْضُهُمْ:
إِنْ كَانَ زَائِدًا عَلَى قَدْرِ الْحَمَصَةِ لَا يَجُوزُ
غُسْلُهُ،

وَقَالَ بَعْضُهُمْ إِنْ كَانَ صُلْبًا مَمْضُوعًا مُتَأَكِّدًا
لَا يَجُوزُ، قُلٌّ أَوْ كَثْرًا. هَكَذَا فِي الدَّخِيرَةِ.

وَذَكَرَ فِي الْمُحِيطِ: إِنْ كَانَ عَلَى ظَاهِرِ الْبَدَنِ
جِلْدُ سَمَكٍ أَوْ خَبِزٍ مَمْضُوعٌ قَدْ جَفَّ وَاعْتَسَلَ
أَوْ تَوَضَّأَ وَلَمْ يَصِلِ الْمَاءُ إِلَى مَا تَحْتَهُ لَمْ يَجُزْ
غُسْلُهُ وَوُضُوؤُهُ وَإِنْ كَانَ يَضُرُّهُ يَجُوزُ.

وَقَالَ فِي الدَّخِيرَةِ فِي مَسْئَلَةِ الْحِنَاءِ وَالطِّينِ
وَالدَّرَنِ (١) يَجُزِي وَضُوءُهُمْ لِلضَّرُورَةِ وَعَلَيْهِ
الْفَتْوَى.

وَإِذَا كَانَ بِرِجْلِهِ شِقَاقٌ فَجَعَلَ فِيهِ الشَّحْمَ، إِنْ
كَانَ لَا يَضُرُّهُ إِيصَالُ الْمَاءِ إِلَى مَا تَحْتَهُ لَا
يَجُوزُ غُسْلُهُ وَوُضُوءُهُ وَإِنْ كَانَ يَضُرُّهُ
يَجُوزُ.

Similarly, to make water reach into the navel, it is Fard (compulsory) and similar is the order in Istinja with water at the time of Ghusl if there is no dirt upon him.

And similar is the order to make Khilaal (to interlock) the (wet) fingers in bathing and in Wudu it is Fard if the fingers are joined together not opening, and if they are open then Khilaal is Sunnah.

And similar is the order to clean the body and to wet the hair is Fard.

Because there is a saying of the Prophet (ﷺ) "Be aware! You have to wet your hair and clean your skin and the Prophet (ﷺ) (further) says: "Under every hair, there is a Janabat (dirt)" and in one narration is the word of 'Nijasah'.

And if anything is left out from his body, which water had not reached, he will not come out from the Janabat, although it is a very small/ little (thing). And drinking water will replace Madmada when the water had reached to whole of the mouth, otherwise not.

And if he has forgotten to perform Madmada and he had performed prayer, then he remembered so it is necessary that he has to rinse (do Mad mada) again and he will repeat whatever he read.

وَكَذَا يُصَالُ الْمَاءُ إِلَى دَاخِلِ السُّرَّةِ فَرَضٌ
وَكَذَا الْإِسْتِنْجَاءُ بِالْمَاءِ عِنْدَ الْغُسْلِ وَإِنْ لَمْ
يَكُنْ عَلَيْهِ نَجَاسَةٌ.

وَكَذَا تَخْلِيلُ الْأَصَابِعِ فِي الْإِغْتِسَالِ وَالْوُضُوءِ
فَرَضٌ، إِنْ كَانَتْ الْأَصَابِعُ مُنْضَمَّةً غَيْرَ
مَفْتُوحَةٍ، وَإِنْ كَانَتْ مَفْتُوحَةً فَهُوَ سُنَّةٌ.

وَكَذَا انْقَاءُ الْبَشَرَةِ وَبَلُّ الشَّعْرِ فَرَضٌ.
لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: "الْأَفْبَلُوا
الشَّعْرَ وَانْقُوا الْبَشَرَةَ...." وَلِقَوْلِهِ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ "تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ،
فِي رِوَايَةٍ "نَجَاسَةٌ".

وَلَوْ بَقِيَ شَيْءٌ مِنْ بَدَنِهِ لَمْ يُصِبْهُ الْمَاءُ لَمْ
يَخْرُجْ مِنَ الْجَنَابَةِ وَإِنْ قَلَّ. وَشَرَبُ الْمَاءِ
يُقَوِّمُ مَقَامَ الْمَضْمَضَةِ إِذَا بَلَغَ الْمَاءُ الْفَمَ كُلَّهُ،
وَالْأَفْلَا.

وَلَوْ تَرَكَ نَاسِيًا فَصَلَّى ثُمَّ تَذَكَّرَ فَعَلَيْهِ
يَتَمَضَّمُ وَيُعِيدُ مَا صَلَّى.

SUNAN-ULGHUSL

It is the Sunnah of Ghusl to make Wudu before having a bath, but the washing of feet.

1. And he will remove the dirt from his body. If it is there then he will pour water on his head and upon all of his body three times then he will keep himself away from that place. So he will wash his feet but if he was standing on a stone or wood etc. (during doing both in that position he will wash his feet).

2. And (it is Sunnah) that he will not waste water.

3. And one will not make less than the Masnoon manner whilst doing Wudu.

4. He will not turn himself towards Qibla at bathing time.

5. And he will rub each of his parts (of the body) in the first time,

6. And he will do Ghusl in a place where nobody can see him.

7. And (during both) he is never allowed to talk any kind of speech to anybody.

And it is desirable after Ghusl to rub his body with a towel.

8. And (if the place of bathing was dirty) he will wash his feet after wearing clothes.

9. And he shall perform Nafl prayer (after doing Wudu or Ghusl).

سُنَنُ الْغُسْلِ

وَسُنَّةُ الْغُسْلِ أَنْ يُقَدِّمَ الْوُضُوءَ عَلَيْهِ إِلَّا غَسَلَ الرَّجُلَيْنِ.

وَأَنْ يُزِيلَ النَّجَاسَةَ عَنْ بَدَنِهِ إِنْ كَانَتْ، ثُمَّ يَصُبُّ الْمَاءَ عَلَى رَأْسِهِ وَسَائِرِ بَدَنِهِ ثَلَاثًا ثُمَّ يَتَنَحَّى عَنْ ذَلِكَ الْمَكَانِ فَيَغْسِلُ رِجْلَيْهِ إِلَّا أَنْ يَكُونَ عَلَى حَجَرٍ أَوْ خَشَبٍ أَوْ غَيْرِ ذَلِكَ.

وَأَنْ لَا يُسْرِفَ فِي الْمَاءِ،

وَأَنْ لَا يَقْتَرَهُ (يَقْتَرَهُ)

وَأَنْ لَا يَسْتَقْبِلَ الْقِبْلَةَ وَقْتُ الْغُسْلِ

وَأَنْ يَذْلِكَ كُلَّ أَعْضَاءِهِ

فِي الْمَرَّةِ الْأُولَى.

وَأَنْ يَغْتَسِلَ فِي مَوْضِعٍ لَا يَرَاهُ أَحَدٌ.

وَأَنْ لَا يَتَكَلَّمَ بِكَلَامٍ قَطُّ.

وَيَسْتَحِبُّ أَنْ يَمْسَحَ،

بَدَنَهُ بِمَنْدِيلٍ بَعْدَ الْغُسْلِ.

وَأَنْ يَغْسِلَ رِجْلَيْهِ بَعْدَ اللَّبْسِ.

وَأَنْ يُصَلِّيَ سُبْحَةً.

THE INTENTION IN BATHING AND WUDU

Anyhow, the intention is not essential condition (Shart) in Wudu and Ghusl.

Until an impure person i.e. in a state of major ritual impurity) dived into the running water or in a large pool (Hauz) to get coolness or he stood in heavy rain and did Madmada and Istinshaq (according to Sharia) he will come out of the Janaba/ major ritual impurity).

THE KINDS OF THE GHUSL

There are eleven kinds of Ghusl:

Five kinds of Ghusl are compulsory (obligatory):

1. Ghusl after menstrual cycle.
2. Second is after stopping Nafas (bleeding after birth of a child).
3. When the couple meet (i.e. sexual intercourse) each other with the disappearance of their sexual organs.
4. And because of emerging of sperm in the manner of gushing and lust / desire.
5. And because of a wet dream (Ihtilaam) when Mani (sperm) or Mazi (semen) came out.

SUNNATUL GHUSL - (SUNNAH OF GHUSL)

There are four types of Ghusl which are Sunnah:

النِّيَّةُ فِي الْغُسْلِ وَالْوُضُوءِ

وَأَمَّا النِّيَّةُ فَلَيْسَتْ بِشَرْطٍ فِي الْوُضُوءِ وَالْإِغْتِسَالِ، حَتَّى أَنْ الْجُنُبَ إِذَا انْغَمَسَ فِي الْمَاءِ الْجَارِي أَوْ فِي الْحَوْضِ الْكَبِيرِ لِلتَّبَرُّدِ أَوْ قَامَ فِي الْمَطَرِ الشَّدِيدِ وَتَمَضَّمَصَ وَاسْتَنْشَقَ يَخْرُجَ مِنَ الْجَنَابَةِ.

وَأَقْسَامُ الْغُسْلِ

وَالْإِغْتِسَالُ عَلَى أَحَدٍ عَشْرٍ وَجْهًا: خَمْسَةٌ مِنْهَا فَرِيضَةٌ:

- (١) مِنَ الْحَيْضِ،
- (٢) وَالنَّفَاسِ،
- (٣) وَمِنْ إلتِقَاءِ الْخَتَانَيْنِ مَعَ غَيْبُوبَةِ الْحَشْفَةِ،
- (٤) وَمِنْ خُرُوجِ الْمَنِيِّ عَلَى وَجْهِ الدَّقِّ وَالشَّهْوَةِ،
- (٥) وَمِنْ الْإِحْتِلَامِ إِذَا خَرَجَ مَعَهُ الْمَنِيُّ أَوِ الْمَذْيُ.

سُنَّةُ الْغُسْلِ

وَأَرْبَعَةٌ مِنْهَا سُنَّةٌ:

1. Ghusl of the day of Friday.
2. On the two Eids (i.e. Eidul Fitr and Eidul Adha).
3. And the Day of Arafat (i.e. during Hajj).
4. And on Ihram (i.e. before commencing Umrah or Hajj).

ESSENTIAL GHUSL

One of them is Wajib, and that is the Ghusl of a dead body. Therefore, it is not allowed pray over the dead body before washing or performing Tayammum. When the water is non-existing/unavailable.

GHUSL MUSTAHAB (DESIREDABLE)

And one of them is Mustahab.

And that is the Ghusl (bathing) of a non-Muslim when he embraced Islam. In this way the Imam Shams-ul-A'immah Al-Sarkhasi (رحمته الله) has mentioned (it) in his Sharh.

And it is also mentioned in Al-Muheet: That a non-Muslim when he was Junubi and then he embraced Islam, the correct decision is that (now) the Ghusl will be Wajib upon him.

MOST IMPORTANT ISSUES:

It is not allowed for a Junubi, Haa'iz and for the ladies who are in their period or child birth, to recite the Holy Qur'an, that is, to recite one complete Ayat (verse).

(١) غُسْلُ يَوْمِ الْجُمُعَةِ

(٢) وَالْبُعْدَيْنِ

(٣) وَيَوْمِ عَرَفَةَ

(٤) وَعِنْدَ الْإِحْرَامِ.

غُسْلُ الْوَاجِبِ

وَوَاحِدٌ مِنْهَا وَاجِبٌ وَهُوَ غُسْلُ الْمَيِّتِ حَتَّى لَا تَجُوزَ الصَّلَاةُ عَلَيْهِ قَبْلَ الْغُسْلِ أَوْ قَبْلَ التَّيَمُّمِ عِنْدَ عَدَمِ الْمَاءِ.

غُسْلُ مُسْتَحَبٍّ

وَوَاحِدٌ مِنْهَا مُسْتَحَبٌّ وَهُوَ غُسْلُ الْكَافِرِ إِذَا اسْلَمَ. هَكَذَا ذَكَرَ شَمْسُ الْأَيْمَةِ السَّرْحَسِيُّ رَحْمَةُ اللَّهِ تَعَالَى فِي شَرْحِهِ

وَذَكَرَ فِي الْمَحِيطِ:

أَنَّ الْكَافِرَ إِذَا اجْتَنَبَ ثُمَّ اسْلَمَ، الصَّحِيحُ أَنَّهُ يَجِبُ عَلَيْهِ الْغُسْلُ.

أَهَمُّ الْمَسَائِلِ

وَلَا يَجُوزُ لِلْجُنْبِ وَالْحَائِضِ وَالنَّفْسَاءِ قِرَاءَةُ الْقُرْآنِ يَعْنِي آيَةً تَامَةً.

And if one recited less than a verse or recited the Opening Surah with the intention of (making) Dua/supplication, or the verses of the Qur'an which have a similarity with supplication, (and) making Niyyah (intention) of Du'aa, it is permitted. Again it is said that it is Makrooh (disliked) and it is (also) said it will not be Makrooh.

As concerns reciting the Dua-e-Qunoot, according to Madhab-e-Zahiri (of Ahnaaf / Hanafi School of Thought) it will not Makrooh.

And it is narrated from Imam Muhammad (may be mercy upon him) it is Makrooh. And it is not Makrooh to pronounce with Quran and teaching the children letter by letter. And similarly, it is not allowed writing the Qur'an.

And it is mentioned in the Jamia Al-Sagheer, which is related to Qadi Khan, there is no harm for Junubi persons to write the Holy Qur'an.

To write the Qur'an and the Saheefah (copy of the Qur'an) or slate/blackboard on the land or on the pillow, according to Imam Abi Yousaf, Allah's Mercy be on him. (i.e. lying on earth, not holding with hands.)

وَأِنْ قَرَأَ دُونَ الْآيَةِ أَوْ قَرَأَ الْفَاتِحَةَ عَلَى قَصْدِ الدُّعَاءِ أَوِ الْآيَاتِ الَّتِي تَشَبَّهُ الدُّعَاءَ عَلَى نِيَّةِ الدُّعَاءِ يَجُوزُ.
ثُمَّ قِيلَ يَكْرَهُ. وَقِيلَ لَا يَكْرَهُ.

وَأَمَّا قِرَاءَةُ دُعَاءِ الْقُنُوتِ فَلَا يَكْرَهُ فِي ظَاهِرِ مَذْهَبِ أَصْحَابِنَا. رَحِمَهُمُ اللَّهُ تَعَالَى

وَعَنْ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّهُ يَكْرَهُ وَلَا يَكْرَهُ التَّهَجُّيُّ بِالْقُرْآنِ وَالتَّعْلِيمُ لِلصِّبْيَانِ حَرْفًا حَرْفًا. وَكَذَا لَا يَجُوزُ لَهُمْ كِتَابَةُ الْقُرْآنِ.

وَذَكَرَ فِي الْجَامِعِ الصَّغِيرِ الْمَنْسُوبُ إِلَى قَاضِي خَانَ لَا بَأْسَ لِلْجُنُبِ

أَنْ يَكْتُبَ الْقُرْآنَ وَالصَّحِيفَةَ أَوِ اللَّوْحَ عَلَى الْأَرْضِ أَوِ الْوَسَادَةِ عِنْدَ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ

And it is not allowed for them, touching the Qur'an but with a Ghilaaf (covering cloth), neither it will be allowed to hold a Dhirham, in which there is a Surah of the Qur'an except with a purse/bag.

And as it is touching the Qur'an is prohibited for a 'Muhdis' (person who is without Wudu). And it is only when the Ghilaf is not joined (tied). And if it is joined, (then) it is not permitted (to touch the Holy Qur'an)

And a map is much better than a Ghilaaf in this matter, it is not Makrooh (to touch the Qur'an). So if anyone holds the Mushaf with his sleeve, so there is no harm.

According to Imam Muhammad Allah's mercy upon him, but some of our Mashaikh disliked it to hold the Qur'an (by his sleeve) because the cloth is attached/ subordinate to him.

And it is mentioned in Jami' As-Sagheer: "There is no sin/harm to handover/give the Mushaf and the slate to the children".

The comprehensive decision is that he will hold the Qur'an with his sleeve and hand it over to him. And it is Makrooh for the Muhdis and like him to touch the Tafseer of the Qur'an and the books of the Fiqh (Jurists). And if somebody

وَلَا يَجُوزُ لَهُمْ مَسُّ الْمُصْحَفِ إِلَّا بِغِلَافِهِ،
وَلَا اخْذُ دِرْهَمٍ فِيهِ سُورَةٌ مِنَ الْقُرْآنِ إِلَّا بِصُرَّتِهِ.

وَكَذَلِكَ الْمَسُّ لِلْمُحَدِّثِ، هَذَا إِذَا كَانَ
الْغِلَافُ غَيْرُ مُشْرَزٍ. وَإِنْ كَانَ مُشْرَزًا لَا يَجُوزُ

وَالْخَرِيطَةُ أَحَقُّ مِنَ الْغِلَافِ، فِي أَنَّهُ لَا يَكْرَهُهُ.
فَإِنْ أَخَذَ الْمُصْحَفَ بِكُمِّهِ فَلَا بَأْسَ بِهِ.

عِنْدَ مُحَمَّدٍ رَحِمَهُ اللَّهُ وَكَرِهَهُ بَعْضُ مَشَائِخِنَا،
لِأَنَّ الثَّوبَ تَبَعَ لَهُ.

وَذَكَرَ فِي الْجَامِعِ الصَّغِيرِ: "لَا بَأْسَ بِدَفْعِ
الْمُصْحَفِ وَاللَّوْحِ إِلَى الصِّبْيَانِ.

وَالْأَحْوَطُ أَنْ يَأْخُذَ بِكُمِّهِ وَيُدْفَعَهُ، وَيَكْرَهُهُ
لِلْمُحَدِّثِ وَنَحْوِهِ مَسُّ تَفْسِيرِ الْقُرْآنِ وَكُتُبِ
الْفِقْهِ. وَإِنْ أَخَذَ بِكُمِّهِ لَا بَأْسَ بِهِ لِتَكَرُّرِ
الْحَاجَةِ إِلَى اخْذِهِ.

holds (the Mushaf) with his sleeve (then) there is no problem because of the continuous need to take it.

And apparently it is not Makrooh to recite the Qur'an for the Muhdis.

Anyhow, a Junubi (man) (when he) washed his hands and his mouth, so he is not allowed to touch and no recitation (Qiraat) is allowed because the Jana bat (dirt) is still there.

And for the Jun ubi it is Makrooh to recite of the Taurat and the Injeel.

And when the Junubi intended to eat and drink, he should wash his hands and mouth then he shall eat and drink.

And it is Makrooh to write the Qur'an and Allah's name on a Musalla (prayer mat).

And it is Makrooh to enter the toilet for whosoever is wearing a ring on his finger containing something of the Qur'an or any name of Almighty Allah (Sagheeri), because it is neglecting the dignity of Allah.

And similarly, it is not allowed for them to enter the Mosque, it is equal either they entered there for sitting or crossing (the Mosque). Imam Shafi'i (رحمته الله), said that it is allowed for crossing.

And if somebody has Ihmilaam in the

وَلَا تَكْرَهُ قِرَاءَةَ الْقُرْآنِ لِلْمُحَدِّثِ ظَاهِرًا

أَمَّا الْجُنُبُ إِذَا غَسَلَ يَدَيْهِ وَفَمَّهُ فَلَا يَجُوزُ لَهُ الْمَسُّ وَلَا الْقِرَاءَةُ لِبَقَاءِ الْجَنَابَةِ.

وَيَكْرَهُ قِرَاءَةَ التَّوْرَةِ وَالْإِنْجِيلِ لِلْجُنُبِ.

وَإِذَا أَرَادَ الْجُنُبُ الْأَكْلَ وَالشَّرْبَ يَنْبَغِي لَهُ أَنْ يَغْسِلَ يَدَهُ وَفَمَّهُ ثُمَّ يَأْكُلَ وَيَشْرَبُ.

وَيَكْرَهُ كِتَابَةَ الْقُرْآنِ وَأَسْمَاءِ اللَّهِ تَعَالَى عَلَى الْمُصَلِّي.

وَيَكْرَهُ دُخُولَ الْمَخْرَجِ لِمَنْ فِي إِصْبَعِهِ خَاتَمٌ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ أَوْ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى (صَغِيرَى) لِمَا فِيهِ مِنْ تَرْكِ التَّعْظِيمِ.

وَكَذَٰلَا يَجُوزُ لَهُمْ دُخُولُ الْمَسْجِدِ سَوَاءً دَخَلُوا لِلْجُلُوسِ أَوْ لِلْعُبُورِ. وَقَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى يَجُوزُ لِلْعُبُورِ.

وَإِنْ احْتَلَمَ فِي الْمَسْجِدِ، يَتَيَمَّمُ لِلْخُرُوجِ إِذَا لَمْ يَخَفْ، وَإِنْ خَافَ يَجْلِسُ مَعَ التَّيَمُّمِ،

Mosque, he will do Tayammum when he has no fear of anyone and if he is fearing he has to sit in the status of Tayammum, but neither he will perform prayer nor read (the Qur'an etc).

THIS CHAPTER IS ABOUT TAYAMMUM (Dry Ablution)

And for Tayammum there is a Rukn and condition. It is important to know both of them.

As for its Rukn, so, there are two strikes: One strike is for the face and one strike is for the arms, meaning two arms upto the elbows.

And its definition is: He will strike his hands on the earth up on any thing which is relating to the earth (a single strike) with hands (how he will perform Tayammum) while opening his fingers so he shall shake off dust from them (i.e. hands) and then rub his face. Then he shall strike another strike and shake the hands then do the Masah of the right hand with the left hand and the left hand with the right hand from the finger tips upto the elbows.

And covering both of the arms with Masah is Wajib according Imam Karkhi in the Zahir Riwayah from our scholars, Allah's Mercy be upon all of them.

Consequently, if he left a little bit of Tayammum's places it will be not valid.

وَلَكِنْ لَا يُصَلِّي وَلَا يَقْرَأُ الْقُرْآنَ.

فَصْلٌ فِي التَّيَمُّمِ

وَلِلتَّيَمُّمِ رُكْنٌ وَشَرْطٌ. لَا بُدَّ مِنْ مَعْرِفَتِهِمَا.

أَمَّا رُكْنُهُ: فَضَرْبَتَانِ؛ ضَرْبَةٌ لِلْوَجْهِ وَ ضَرْبَةٌ
لِلذِرَاعَيْنِ يَعْنِي الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ.

وَصُورَتُهُ: أَنْ يَضْرِبَ يَدَيْهِ عَلَى الْأَرْضِ أَوْ
عَلَى مَا هُوَ مِنْ جَنْسِ الْأَرْضِ ضَرْبَةً (وَاحِدَةً)
مُقَرَّبًا أَصَابِعَهُ فَيَنْفَضُّهُمَا يَمْسَحُ وَجْهَهُ ثُمَّ
يَضْرِبُ ضَرْبَةً أُخْرَى فَيَنْفَضُّهُمَا ثُمَّ يَمْسَحُ
الْيَمْنَى بِالْيَسْرَى وَالْيَسْرَى بِالْيَمْنَى مِنْ
رُءُوسِ الْأَصَابِعِ إِلَى الْمِرْفَقَيْنِ.

وَاسْتِيعَابُ الْعُضْوَيْنِ بِالْمَسْحِ وَاجِبٌ عِنْدَ
الْكُرْخِيِّ فِي ظَاهِرِ الرَّوَايَةِ عَنْ أَصْحَابِنَا
رَحِمَهُمُ اللَّهُ تَعَالَى.

حَتَّى لَوْ تَرَكَ شَيْئًا قَلِيلًا مِنْ مَوَاضِعِ التَّيَمُّمِ

And it is narrated by Imam Al-Hassan ibn Ziyad from our Ashaab (i.e. from the Ahnaaf), Allah's Mercy be upon them.

That covering (Al-Istiaab) is not Wajib (necessary). Suppose a person left $\frac{1}{4}$ of the portion, and according to this Riwayah, (it will be valid).

To take off the ring and the bracelet and making Khilaal of the fingers is not essential but according to that narration (it) is essential.

And it should be that precaution is taken. And it is narrated from Imam Muhammad (رحمته الله): "If one left out the back of his palm without Masah (so) it (i.e. Masah) will not be valid.

And the person who's both of his hands (arms) have been cut off from the elbows, when he intended to do Tayammum, he will do Tayammum of the amputated place.

THE SHARAAIT (CONDITIONS) FOR TAYAMMUM

As to its condition so that is Niyyah (intention).

So Tayammum is not allowed without it. Similarly, it is essential to search/demand for water, when he is sure that water will be available there.

مَنْ مَنِيَ الْمَصْلَى وَغَنِيَهُ الْمُتَعَدِّي

لَا يُجْزِيهِ.

وَرَوَى الْحَسَنُ ابْنُ زِيَادٍ عَنْ أَصْحَابِنَا:
(رَحِمَهُمُ اللَّهُ)

أَنَّ الْإِسْتِيْعَابَ (١) لَيْسَ بِوَاجِبٍ حَتَّى لَوْ تَرَكَ
أَقْلَ مِنْ الرُّبْعِ لَا يُجْزِيهِ وَعَلَى هَذِهِ الرَّوَايَةِ:

نَزَعَ الْخَاتَمَ وَالسَّوَارَ وَتَخَلَّلَ الْأَصَابِعَ
لَا يَجِبُ. وَعَلَى تِلْكَ الرَّوَايَةِ يَجِبُ.

وَيَنْبَغِي أَنْ يُحْتَاطَ. وَرَوَى عَنْ مُحَمَّدٍ رَحِمَهُمُ
اللَّهُ تَعَالَى أَنَّهُ لَوْ تَرَكَ ظَهَرَ كَفِّهِ بِلَا مَسْحٍ
لَا يُجْزِيهِ.

وَمَنْ هُوَ مَقْطُوعُ الْيَدَيْنِ مِنَ الْمِرْفَقَانِ إِذَا
تَيَمَّمَ يَمْسَحُ مَوْضِعَ الْقَطْعِ.

شَرَائِطُ التَّيَمُّمِ

وَأَمَّا شَرْطُهُ فَالْنِّيَّةُ (٢)

فَلَا يَجُوزُ بِدُونِهَا.

وَكَذَا طَلَبُ الْمَاءِ إِذَا غَلَبَ عَلَى ظَنِّهِ أَنَّ هُنَاكَ مَاءً.

(١) أى على علم وجوب الاستيعاب ١٢

(٢) أى إرادة القلب

Or when he is in the populated area, or he was informed about it, (then) demanding/searching is essential according to Ijma'a. But the difference in it is only when he is not sure of water and nobody has informed him or when he was in the Sahara/desert, then searching for water is not Wajib (essential), according to the Ahnaf, but Imam Shafi' is on the contrary (to it). And if anybody informed him that there is no water (not available) then (Tayammum) is allowed without any difference of opinion.

And similar is the condition for Tayammum, he is incapable of using water.

Consequently, when a patient fears to increase or he fears to recover late or because of late remedy from the disease, (then) it is permissible for him to do Tayammum.

And Imam Isbijabi has mentioned in his Sharh (commentary): there is a Junubi upon all his body or partly there is an injury or he has smallpox, so he is allowed to do Tayammum.

But it shall not be compulsory to wash the portion of the body, where he has no injury.

أَوْ كَانَ فِي الْعُمَرَانَاتِ أَوْ أُخْبِرَ بِهِ وَجَبَ
الطَّلَبُ بِالْإِجْمَاعِ. وَإِنَّمَا الْخِلَافُ فِيْمَا إِذَا لَمْ
يَغْلِبْ عَلَى ظَنِّهِ وَلَمْ يُخْبِرْ بِهِ أَوْ كَانَ فِي
الْقُلُوتِ عِنْدَنَا لَا يَجِبُ خِلَافًا لِلشَّافِعِيِّ
رَحِمَهُمُ اللَّهُ تَعَالَى وَلَوْ أُخْبِرَ إِنْسَانٌ بَعْدَ
الْمَاءِ جَازَ بِالْخِلَافِ.

وَكَذَلِكَ مِنْ شَرْطِهِ عَجْزُهُ عَنْ اسْتِعْمَالِ الْمَاءِ.

حَتَّى أَنَّ الْمَرِيضَ إِذَا خَافَ زِيَادَةَ أَوْ إِبْطَاءَ
الْبُرَى مِنَ الْمَرَضِ جَازَ لَهُ التَّيْمُمُ. (١)

وَذَكَرَ الْإِسْبِجَابِيُّ رَحِمَهُمُ اللَّهُ تَعَالَى فِي
شَرْحِهِ: جُنُبٌ عَلَى جَمِيعِ جَسَدِهِ جَرَاخَةٌ
أَوْ عَلَى أَكْثَرِهِ أَوْ بِهِ جُدْرِيٌّ فَإِنَّهُ يَتَيَمَّمُ.

وَلَا يَجِبُ عَلَيْهِ غَسْلُ الْمَوْضِعِ الَّذِي لَا جَرَاخَةَ بِهِ.

(١) أى يعرف ذلك بغلبة الظن عن اامارة او تجربة او بقول طبيب

حاذق مسلم غير ظاهر الفسق وقيل عدالته شرط ١٢

And similar (is the order) for the person who got (some) injury (injuries) on all his parts of Wudu or on the most of them, he is permitted to do Tayammum.

And if the injury is on the little parts of his body and most of his body is healthy, then he washes the healthy portion and he will do Masah on the injured (part) if the Masah does not harm him.

And the healthy Jun ubi who is in the city, when he fears that if he takes a bath the cold will kill him, or that it will cause him to become sick/ill, he will do Tayammum according to Imam Abu-Hanifa (رحمته الله)

And if one is out of the city and (there is no sign of the water) then he will do Tayammum, with agreement.

And if he came out as a traveller or as a woodcutter or he went from one village to another village, (then) it is allowed for him to do Tayammum, if the journey distance between him and the water is a mile or more than a mile.

And the mile (measured) in four thousand steps, and that is one third of the 'Farsakh' (i.e. approximately one Farsakh consists of three miles).

It is same either he was already a Junbi when he departed for the journey or he became a Junubi after the departure.

And if there was water with him in his luggage, so he has forgotten it and he did Tayammum and prayed, then he

وَكَذَلِكَ إِنْ كَانَ عَلَى أَعْضَاءِ الْوُضُوءِ كُلِّهَا
أَوْ أَكْثَرِهَا جَرَا حَةً يَتَيَمَّمُ.

وَإِنْ كَانَ الْجَرَا حَةً عَلَى أَقْلِهِ وَأَكْثَرِهِ صَحِيحٌ
فَإِنَّهُ يَغْسِلُ الصَّحِيحَ وَيَمْسَحُ الْمَجْرُوحَ
وَإِنْ لَمْ يَضُرَّهُ الْمَسْحُ.

وَالْجُنُبُ الصَّحِيحُ فِي الْمَصْرِ إِذَا خَافَ أَنْ
يَضُرَّهُ الْمَصْرُ يَتَيَمَّمُ.

أَنْ يَقْتُلَهُ الْبَرْدُ أَوْ يَمْرَضَهُ تَيَمَّمُ عِنْدَ أَبِي
حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ

وَإِنْ كَانَ خَارِجَ الْمَصْرِ يَتَيَمَّمُ بِالْإِتِّفَاقِ.

وَإِنْ خَرَجَ مُسَافِرًا أَوْ مُحْتَطِبًا أَوْ خَرَجَ مِنْ قَرْيَةٍ
إِلَى قَرْيَةٍ يَجُوزُ لَهُ التَّيَمُّمُ. إِنْ كَانَ بَيْنَهُ وَبَيْنَ
الْمَاءِ نَحْوَ مِيلٍ أَوْ أَكْثَرَ.

وَالْمِيلُ أَرْبَعَةُ آلَافٍ خُطْوَةً، وَهُوَ ثُلُثُ
الْفَرَسَاخِ سَوَاءٌ خَرَجَ جُنُبًا أَوْ أَجَنَّبَ بَعْدَ
الْخُرُوجِ.

سَائِلُ التَّيَمُّمِ

وَإِنْ كَانَ مَعَهُ مَاءٌ فِي رَحْلِهِ فَنَسِيَ
وَتَيَمَّمُ وَصَلَّى.

remembered in the moment, so he will not repeat his prayer according to Imam Abu Hanifa and Imam Muhammad (رَحْمَةُ اللَّهِ عَلَيْهِمَا) opposing the view of Imam Abu Yousaf (رَضِيَ اللَّهُ عَنْهُ).

And if he remembered his prayer after the time, then it will not repeat it according to the sayings of all of them. And when one did Tayammum and prayed, while the water was near by him but he does not know about it he will be permitted (to pray).

And if his friend has water, so before asking him, it will not permissible to do Tayammum when he is very certain that he will give him (water).

And when he is sure that he would not give him, (then) don't ask.

And if he did Tayammum before asking and he prayed, then he asked - so he gave him, (in this condition) it will be essential for him to repeat (the prayer).

And if (he thinks) that he will not give him water but with 'Saman' (price) if (one) had no money then he will do Tayammum with unanimity.

And if he has money more than his travelling needs, if one sells water according to the normal price or bit abnormal (bit extra price), (in that case) it will not allowed for him to make Tayammum

ثُمَّ تَذَكَّرَ فِي الْوَقْتِ لَمْ يُعَدِّ عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُمَا خِلَافًا لِأَبِي يُوسُفَ.

وَأَنْ تَذَكَّرَ بَعْدَ الْوَقْتِ لَمْ يُعَدِّ قَوْلُهُمْ جَمِيعًا.

وَإِذَا تَيَمَّمَ وَصَلَّى وَالْمَاءُ قَرِيبٌ مِنْهُ وَهُوَ لَا يَعْلَمُ وَلَا يَظُنُّ أَجْزَأَهُ.

وَأِنْ كَانَ مَعَ رَفِيقِهِ مَاءً، لَا يَجُوزُ لَهُ التَّيَمُّمُ قَبْلَ أَنْ يُسْأَلَ إِذَا كَانَ عَلَى غَالِبِ ظَنِّهِ أَنَّهُ يُعْطِيهِ.

وَأَمَّا إِذَا كَانَ عَلَى غَالِبِ ظَنِّهِ أَنَّهُ لَمْ يُعْطِهِ لَمْ يُسْأَلْ.

وَأِنْ تَيَمَّمَ قَبْلَ أَنْ يُسْأَلَ وَصَلَّى ثُمَّ سَأَلَ فَأُعْطِيَ لَهُ يَلْزَمُهُ الْإِعَادَةُ فِي الْوَقْتِ.

وَأِنْ كَانَ لَا يُعْطِيهِ إِلَّا بِالثَّمَنِ، فَإِنْ لَمْ يَكُنْ لَهُ ثَمَنٌ تَيَمَّمَ بِالْإِجْمَاعِ.

وَأِنْ كَانَ مَعَهُ مَالٌ زَائِدٌ عَلَى مَا يَحْتَاجُ فِي الزَّادِ إِنْ بَاعَهُ بِمِثْلِ الْقِيَمَةِ أَوْ بَغْيِنٍ يَسِيرٍ لَا يَجُوزُ لَهُ التَّيَمُّمُ.

And if he sells it with a high price (i.e. misappropriation), he will do Tayammum and he will pray.

And the definition of 'Ghabn ul Faahish' is that which does not come under the estimation of the price settlers.

And some scholars said (i.e. defined it as) "the doubling of the price."

And it is narrated from Imam Abi Nasr Al-Saffar (رحمته الله): If a traveller is in a place where the water is valuable (expensive) so it is better for him to ask for the water from his companion/friend and if he did not ask (for water and prayed) it is allowed.

And if he is in a place (where) the water's price is not considered expensive (valuable) before searching, it (Tayammum) will not be valid as it is in the populated areas available.

A man, who has Zamzam water with him in a jug (container made of tin or plastic), while the head of the vessel has been sealed and he is carrying it to give as a gift or for seeking of a cure, it will not be allowed for him to do Tayammum.

And if he donated (Zamzam water) to another and he (also) handed it over to him, Tayammum also will not be valid according to us (Ahnaaf), because the donator has the right/ authority to reconsider and take back in Hiba

وَأَنْ بَاعَهُ بِغَبْنٍ فَاحِشٍ تَيَمَّمَ وَيُصَلِّي.

وَالْغَبْنُ الْفَاحِشُ مَا لَا يَدْخُلُ تَحْتَ تَقْوِيمِ الْمُقَوِّمِينَ.

وَقَالَ بَعْضُهُمْ: تَضْعِيفُ الثَّمَنِ.

وَعَنْ أَبِي نَصْرِ الصَّفَّارِ.

"إِنَّ الْمُسَافِرَ إِذَا كَانَ فِي مَوْضِعٍ عَزَّاءٍ فِيهِ، فَلَا فَضْلَ لَهُ أَنْ يَسْأَلَ عَنْ رَفِيقِهِ الْمَاءَ، وَإِنْ لَمْ يَسْأَلَ أَجْزَأَهُ."

وَأَنْ كَانَ فِي مَوْضِعٍ لَا يَعْزُّ^(١) الْمَاءُ فِيهِ لَا يَجْزِيهِ قَبْلَ الطَّلَبِ كَمَا فِي الْعُمَرَاءِ.

رَجُلٌ مَعَهُ مَاءٌ زَمْزَمٌ فِي قُمْقَمَةٍ وَقَدْ رَصَّصَ رَأْسَ الْإِنَاءِ وَهُوَ يَحْمِلُهُ لِلْعَطِيَّةِ أَوْ لِلِاسْتِشْفَاءِ لَا يَجُوزُ لَهُ التَّيَمُّمُ.

وَلَوْ وَهَبَهُ لِآخَرَ وَسَلَّمَهُ لَا يَجُوزُ لَهُ التَّيَمُّمُ أَيْضًا عِنْدَنَا لِثُبُوتِ الْقُدْرَةِ بِوَاسِطَةِ الرَّجُوعِ مِنَ الْهَبَةِ.

(١) لَا يَعْزُّ الْمَاءُ: Where water become rare, precious.

(donation), as he mentioned it in the Al-Muheet.

And if the water is in the well, and he does not have a bucket or a rope, with him, will it be necessary for him to ask his friend for that (i.e. water) or not?

They said it is not necessary. And if he asked and said to him:

"Wait, until I take out (from the well) water."

According to Imam Abu-Hanifa (رحمته الله) he has to wait till the last time. If he fears missing the time (then) he will do Tayammum and perform prayer. And according to Sahibain he will wait although he fears ending of the time.

And this is the same rule for an 'Aari' (naked person), and with his friend is some clothing.

And all of them are agreed upon: In regards to water, he should wait although fearing the ending of the time.

And whoever did not find the (clean) water but the used water of a donkey or a mule, he will do Wudu with that water and Tayammum as well, with whichever he started it is allowed.

There is the different point of view of Imam Zufar (رحمته الله). But the best way is to start Wudu with water.

And whosoever did not find water but used water of the horse, from Abu Hanifa (رحمته الله) there are two narrations: in one Riwayah (this water) is

كَذَاذْكُرَهُ فِي الْمُحِيطِ.

وَأَنَّ كَانَ الْمَاءُ فِي الْبُئْرِ وَلَمْ يَكُنْ مَعَهُ دَلْوٌ أَوْ رِشَاءٌ هَلْ يَجِبُ عَلَيْهِ أَنْ يَسْأَلَ رَفِيقَهُ ذَلِكَ أَمْ لَا. قَالُوا لَا يَجِبُ.

وَلَوْ سَأَلَ فَقَالَ لَهُ: "إِنْتَظِرْ حَتَّى اسْتَسْقَى"

فَعِنْدَ أَبِي حَنِيفَةَ رَحِمَهُمُ اللَّهُ تَعَالَى يَنْتَظِرُ إِلَى آخِرِ الْوَقْتِ

فَإِنْ خَافَ فَوَتْ الْوَقْتِ تَيَمَّمَ وَصَلَّى وَعِنْدَهُمَا يَنْتَظِرُ وَإِنْ خَافَ فَوَتْ الْوَقْتِ.

وَكَذَا الْعَارِي وَمَعَ رَفِيقِهِ ثَوْبٌ.

وَأَجْمَعُوا عَلَى أَنَّهُ فِي الْمَاءِ يَنْتَظِرُ وَإِنْ فَاتَ الْوَقْتُ.

وَمَنْ لَمْ يَجِدِ الْمَاءَ إِلَّا سُورَ الْحِمَارِ أَوْ الْبَغْلِ يَتَوَضَّأُ بِهِ وَيَتَيَمَّمُ وَبِأَيِّهِمَا بَدَأَ جَازٌ. خِلَافًا لَزُفَرٍ وَلَكِنَّ الْأَفْضَلَ أَنْ يَبْدَأَ بِالْوَضُوءِ.

وَمَنْ لَمْ يَجِدِ إِلَّا سُورَ الْفَرَسِ، فَعَنْ أَبِي حَنِيفَةَ رِوَايَتَانِ فِي رِوَايَةِ مَشْكُوكٍ وَفِي رِوَايَةِ

Mashkook (doubtful), and in the other Riwayah, it is Makruh.

And whoever did not find but 'Nabeez-i-Tamar' (juice of dates), so according to Imam Abu Hanifa (رحمته الله) one will do Wudu with it, and according to Imam Abu Yousuf (رحمته الله) he will do Tayammum and will not do Wudu.

And according to Imam Muhammad (رحمته الله) he will gather both of them. And whoever did not find but grape juice it is unanimously not allowed to do Wudu (with it).

A Junubi person found water in the Mosque and there is none with him - he will do Tayammum and enter (there for Ghusl).

If he could not approach the water, he will do Tayammum for prayer, because to have an intention for prayer is Shart (condition) for correct Tayammum for prayer.

And similarly, if he did Tayammum for touching the Holy Book, or for reciting the Holy Qur'an while not having water, (so in this case) with that Tayammum, prayer will not be performed.

On the contrary, if he did Tayammum for Sajdah Tilawat or to perform Nafil prayer, so with this Tayammum he could perform all the Fard prayers. And if he did Tayammum for funeral prayer, it is allowed to read with it all

مَكْرُوءَةٌ.

وَمَنْ لَمْ يَجِدْ إِلَّا نَبِيذَ التَّمْرِ، فَعِنْدَ أَبِي حَنِيفَةَ يَتَوَضَّأُ بِهِ وَعِنْدَ أَبِي يُونُسَ يَتَيَمَّمُ وَلَا يَتَوَضَّأُ وَعِنْدَ مُحَمَّدٍ يَجْمَعُ بَيْنَهُمَا وَمَنْ لَمْ يَجِدْ إِلَّا عَصِيرَ الْعِنَبِ لَا يَتَوَضَّأُ بِالْإِجْمَاعِ.

جُنُبٌ وَجَدَ الْمَاءَ فِي الْمَسْجِدِ وَلَيْسَ مَعَهُ أَحَدٌ يَتَيَمَّمُ وَيَدْخُلُ.

فَإِنْ لَمْ يَصِلِ الْمَاءَ يَتَيَمَّمُ لِلصَّلَاةِ لِأَنَّ نِيَّةَ الصَّلَاةِ شَرْطٌ لِصِحَّةِ التَّيَمُّمِ لِلصَّلَاةِ.

وَكَذَا لَوَتَيَمَّمُ لِمَسِّ الْمُصْحَفِ أَوْ لِقِرَاءَةِ الْقُرْآنِ عِنْدَ عَدَمِ الْمَاءِ لَا تَجُوزُ الصَّلَاةُ بِهِ.

بِخِلَافِ سَجْدَةِ التَّلَاوَةِ وَصَلَاةِ النَّافِلَةِ فَإِنَّهُ يُصَلِّي بِذَلِكَ التَّيَمُّمِ الْمَكْتُوبَاتِ وَلَوَتَيَمَّمُ لَصَلَاةِ الْجَنَازَةِ أَجْزَاءَهُ أَنْ يُصَلِّيَ بِهِ

Maktubat (Fardh) prayers.

A man has water in his luggage, but he does not know it, so he did Tayammum and prayed, if he put the water there personally or somebody else put it with his order and he has forgotten it, later on he remembered the water after the completion of his prayer, so this Mas'ala has the condition of the previous difference which we have mentioned before. And if somebody else had put the water without his order, unanimously, he will not repeat the prayer.

As concerns to the Mas'ala of the Aari when he forgot a cloth in his luggage, so (in this issue) some Mashaikh said : It is according to the afore-mentioned difference. And there are amongst them who said: It is absolutely not allowed, and that is the most correct decision.

And from (Imam) Muhammad (ﷺ) it is narrated he said that it will be allowed. And if someone did Tayammum nearby the river's edge and actually he does not know about the water so it is according to the difference which we have mentioned before.

And if somebody paid the Kaffarah (atonement) of oath with fasting and in his possession is a 'Raqabah' (slave), or clothes, or food, so he has forgotten it.

الْمَكْتُوباتِ.

رَجُلٌ فِي رَحْلِهِ مَاءٌ وَهُوَ لَا يَعْلَمُ بِهِ فَتَيَمَّمَ وَصَلَّى، إِنْ كَانَ وَضَعَ الْمَاءَ بِنَفْسِهِ أَوْ وَضَعَ غَيْرُهُ بِأَمْرِهِ فَنَسِيَهُ ثُمَّ تَذَكَّرَ الْمَاءَ بَعْدَ فَرَاغِهِ مِنَ الصَّلَاةِ فَهُوَ عَلَى الْخِلَافِ الَّذِي ذَكَرْنَاهُ. وَإِنْ كَانَ وَضَعَ الْمَاءَ غَيْرُهُ بِغَيْرِ أَمْرِهِ لَا يَعِيدُ بِالْإِتِّفَاقِ.

وَأَمَّا مَسْئَلَةُ الْعَارِي إِذَا نَسِيَ ثَوْبًا فِي الْمَتَاعِ، فَمِنْ الْمَشَائِخِ مَنْ قَالَ: هُوَ الْخِلَافُ الْمَذْكُورُ. وَمِنْهُمْ مَنْ قَالَ: لَا تَجُوزُ بِالْإِتِّفَاقِ. وَهُوَ الصَّحِيحُ.

وَعَنْ مُحَمَّدٍ أَنَّهُ قَالَ يَجُوزُ. وَلَوْ تَيَمَّمَ وَهُوَ عَلَى شَطِّ نَهْرٍ وَهُوَ لَا يَعْلَمُ بِالْمَاءِ فَهُوَ عَلَى الْإِخْتِلَافِ الَّذِي ذَكَرْنَاهُ.

وَلَوْ كَفَّرَ عَنِ الْيَمِينِ بِالصَّوْمِ وَفِي مِلْكِهِ رَقَبَةٌ أَوْ ثِيَابٌ أَوْ طَعَامٌ فَنَسِيَهُ فَالصَّحِيحُ أَنَّهُ

So according to the correct decision, will not be allowed.

And it is Mustahab to delay the prayer upto to the last time when he hopes to find the water (existing water).

Then one will not excessively delay the prayer, until it falls in the Makrooh time.

And if one did Tayammum before the beginning of the time, it is allowed according to us (Ahnaaf).

And if one has water with him but he is afraid of thirst upon himself or his animals, then Tayammum will be valid for him.

And the 'Mahbus' (prisoner) in the jail (if he has no facilities of Taharat and ablution) he will pray with Tayammum.

And according to Abu Hanifa (رضي الله عنه) and Muhammad (رضي الله عنه) he will repeat the prayer (later on).

And Imam Abu Yusuf (رضي الله عنه) said he will not repeat (the prayer).

And the person who is in a prison in 'Darul Harb' (country of an enemy), when he is prohibited from doing Wudu and prayer, he will do Tayammum and pray with indication, after that when it is possible for him, he will repeat (his prayer).

لَا يَجُوزُ. عِنْدَ أَبِي يُوسُفَ وَعِنْدَ مُحَمَّدٍ يَجُوزُ رَحِمَهُمَا اللَّهُ تَعَالَى.

وَيَسْتَحَبُّ أَنْ يُؤَخَّرَ الصَّلَاةُ إِلَى آخِرِ الْوَقْتِ إِذَا كَانَ يَرْجُو وَجُودَ الْمَاءِ.

ثُمَّ أَنْ لَا يَفْرُطَ فِي التَّأخِيرِ حَتَّى لَا يَقَعَ الصَّلَاةُ فِي وَقْتٍ مَكْرُوهٍ.

وَلَوْ تَيَمَّمَ قَبْلَ دُخُولِ الْوَقْتِ جَازَ عِنْدَنَا.

وَلَوْ كَانَ مَعَهُ مَاءٌ وَلَكِنْ يَخَافُ عَلَى نَفْسِهِ أَوْ دَابَّتِهِ الْعَطَشَ يَجُوزُ لَهُ التَّيَمُّمُ.

وَالْمَحْبُوسُ فِي السِّجْنِ يُصَلِّي بِالتَّيَمُّمِ.

وَيُعِيدُ عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ.

وَقَالَ أَبُو يُوسُفَ لَا يُعِيدُ.

وَالْأَسِيرُ فِي دَارِ الْحَرْبِ إِذَا مَنَعَ مِنَ الْوُضُوءِ وَالصَّلَاةِ يَتَيَمَّمُ وَيُصَلِّي بِالْإِيْمَاءِ ثُمَّ يُعِيدُ إِذَا قَدَرَ.

And it is unanimously decided that a 'Mashi' (walker) is not allowed to perform prayer with indication while walking.

وَأَجْمَعُوا عَلَى أَنَّ الْمَاشِيَ لَا يُصَلِّي بِالْإِيمَاءِ وَهُوَ يَمْشِي.

And similarly, a swimmer cannot pray while he is swimming, on the contrary a defeated person, he will prayer with indication whilst riding, whether his animal is standing, walking or running.

وَكَذَا السَّابِحُ لَا يُصَلِّي وَهُوَ يَسْبَحُ بِخِلَافِ الْمُنْهَزِمِ، وَهُوَ يُصَلِّي رَاكِبًا بِالْإِيمَاءِ وَأَقْفًا أَوْ تَسِيرَ دَابَّتَهُ أَوْ تَعْدُو.

And if he prayed with indication because of fear of an enemy or a beast of prey or a disease or because of mud, he will not repeat unanimously (agreed upon).

وَلَوْ صَلَّى بِالْإِيمَاءِ لَخَوْفٍ عَدُوٍّ أَوْ سَبْعٍ أَوْ مَرَضٍ أَوْ طِينٍ، لَا يُعِيدُ بِالْإِجْمَاعِ.

And a captive person when he prayed whilst sitting, he will repeat his prayer according to Imam Abu Hanifa (رحمته الله) and Imam Muhammad (رحمته الله). And according to Imam Abu Yusuf (رحمته الله) he will not repeat it.

وَالْمُقَيَّدُ إِذَا صَلَّى قَاعِدًا يُعِيدُ عِنْدَ أَبِي حَنِيفَةَ (رحمته الله) وَ مُحَمَّدٍ (رحمته الله)، وَ عِنْدَ أَبِي يُوسُفَ (رحمته الله) لَا يُعِيدُ.

And Tayammam is allowed in the opinion of Imam Abu Hanifa (رحمته الله) and Muhammad (رحمته الله) (Tarfain) with every thing which is a kind of earth, like soil, sand, stone, clod of earth, arsenic, antimony (kohl) and red lead, lime climestone, red ochre and whatever is similar to them.

وَيَجُوزُ التَّيَمُّمُ عِنْدَ أَبِي حَنِيفَةَ (رحمته الله)، وَمُحَمَّدٍ رَحِمَهُمُ اللَّهُ تَعَالَى بِكُلِّ مَا كَانَ مِنْ جِنْسِ الْأَرْضِ، كَالْتُّرَابِ، وَالرَّمْلِ، وَالْحَجَرِ، وَالْمَدَرِ وَالزَّرْنِیْخِ وَالْكُحْلِ وَالْمُرْدَارَسَنِجِ وَالنُّورَةِ وَالْمَغْرَةِ وَمَا يَشَبُّهَا.

And Tayammum will not be valid according to us (Al-Ahnaf) with

وَلَا يَجُوزُ عِنْدَنَا بِمَا لَيْسَ مِنْ جِنْسِ الْأَرْضِ

anything which is not from the kinds of earth, like: gold, silver, iron, lead, and wheat and other seeds and (different kinds of) food.

And if there is dust on these things (then) it is permitted (Tayammum) with its dust according to Imam Abu Hanifa (رحمته الله) and in one of two narrations by Imam Muhammad (رحمته الله) it is (also) allowed.

Then there is a condition (of Tayammum) just to touch the earth or the things which are related to the earth (according to the Tarfain i.e. Imam Abu Hanifa (رحمته الله) and Imam Muhammad (رحمته الله)). Therefore a person who puts his hand on a rock that has no dust upon it, or upon the moist land and nothing is attached to his hand, it is allowed by Imam Abu Hanifa (رحمته الله) and in one narration of Imam Muhammad (رحمته الله).

It is allowed by Imam Abu Hanifa (رحمته الله) and there is a similar one Riwayah of Imam Muhammad (رحمته الله). However the difference between the rock and gold and silver is that both of them are created in the earth and because gold and silver become melted in the fire, and in contrast to the rock, indeed it does not melt as it is like soil.

مَنْعَةُ الْمُصَلَّى وَغَنِيَةُ الْمُبْتَدِئِ

كَالدَّهَبِ وَالْفِضَّةِ وَالْحَدِيدِ وَالرِّصَاصِ وَالْحِنْطَةِ
وَسَائِرِ الْحُبُوبِ وَالْأَطْعِمَةِ.

وَلَوْ^(١) كَانَ عَلَى هَذِهِ الْأَشْيَاءِ غُبَارٌ يَجُوزُ
بِغُبَارِهَا عِنْدَ أَبِي حَنِيفَةَ (رحمته الله) وَفِي إِحْدَى
الرِّوَايَتَيْنِ عَنْ مُحَمَّدٍ (رحمته الله).

ثُمَّ عِنْدَهُمَا الشَّرْطُ مُجَرَّدُ الْمَسِّ عَلَى
الْأَرْضِ أَوْ عَلَى جَنْسِ الْأَرْضِ حَتَّى أَنَّهُ لَوْ
وَضَعَ يَدَهُ عَلَى صَخْرَةٍ لَا غُبَارَ عَلَيْهَا أَوْ عَلَى
أَرْضٍ نَدِيَةٍ وَلَمْ يَتَعَلَّقْ بِيَدِهِ شَيْءٌ، جَازَ عِنْدَ
أَبِي حَنِيفَةَ رَحِمَهُمُ اللَّهُ تَعَالَى وَفِي إِحْدَى
الرِّوَايَتَيْنِ عَنْ مُحَمَّدٍ (رحمته الله).

أَمَّا الْفَرْقُ بَيْنَ الصَّخْرَةِ وَبَيْنَ الدَّهَبِ وَالْفِضَّةِ
وَهُمَا خُلِقَا فِي الْأَرْضِ أَنَّ الدَّهَبَ وَالْفِضَّةَ
يَذُوبَانِ فِي النَّارِ بِخِلَافِ الصَّخْرَةِ فَإِنَّهَا
لَا تَذُوبُ فِيهَا كَالْتَرَابِ.

As concerns Tayammum with a baked brick, so it is absolutely allowed in the sight of Imam Abu Hanifa (رحمته الله), but according to Imam Muhammad (رحمته الله) if the brick is broken or containing dust then it is allowed.

And if somebody did Tayammum with his cloth or with any other clean (Tahir) things or wind blew, so dust reached his face or his arms, and he rubbed it with intention of Tayammum, so it is allowed. It is the opinion of Tarfain, it is equal either he found other soil or not, but according to Abu Yousaf (Allah's Mercy be on him) it will not be allowed, although he found another soil.

And if somebody did Tayammum with salt, if it is made of water, it would be not permissible but if it is an extract from a mountain then it is allowed.

And Imam Shamsul-Aimma Al-Sarkhasi (رحمته الله) said: the most correct decision with me is that it will not be valid.

Similarly he mentioned it in the Al-Muheet.

And the salty land/salty marsh has the same order of salt.

And Imam Isbijaabi (رحمته الله) has mentioned it in his Sharh (commentary):

Tayammum is valid with salty earth. A

وَأَمَّا التَّيْمُمُ بِالْأَجْرِ فَعِنْدَ أَبِي حَنِيفَةَ يَجُوزُ مُطْلَقًا وَعِنْدَ مُحَمَّدٍ يَجُوزُ إِنْ كَانَ مَدْقُوقًا أَوْ كَانَ عَلَيْهِ غُبَارٌ.

وَلَوْ تَيَمَّمَ بِغُبَارِ ثَوْبِهِ أَوْ غَيْرِهِ مِنَ الْأَعْيَانِ الطَّاهِرَةِ، أَوْ هَبَّتِ الرِّيحُ فَأَصَابَ الْغُبَارُ وَجْهَهُ أَوْ ذِرَاعَيْهِ، فَمَسَحَهُ بِنِيَّةِ التَّيْمُمِ، جَازَ عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ سَوَاءٌ وَجَدَ تُرَابًا آخَرَ أَوْ لَمْ يَجِدْ، وَعِنْدَ أَبِي يُونُسَ لَا يَجُوزُ. إِنْ وَجَدَ تُرَابًا آخَرَ.

وَلَوْ تَيَمَّمَ بِالْمِلْحِ إِنْ كَانَ مَائِيًّا لَا يَجُوزُ وَإِنْ كَانَ جَبَلِيًّا يَجُوزُ.

وَقَالَ شَمْسُ الْأَيْمَةِ السَّرْحَسِيُّ: الصَّحِيحُ عِنْدِي أَنَّهُ لَا يَجُوزُ.

كَذَا ذَكَرَهُ فِي الْمَحِيطِ.

وَالسَّبْحَةُ بِمَنْزِلَةِ الْمِلْحِ. وَذَكَرَ الْإِسْبِجَابِيُّ فِي شَرْحِهِ:

يَجُوزُ التَّيْمُمُ بِالسَّبْحَةِ. مُسَافِرٌ أَصَابَهُ مَطَرٌ فَأَبْتَلَ ثَوْبَهُ وَسَرَجَهُ وَلَمْ

traveller, rain reached him so his clothing and saddle became wet and he did not find soil nor water, so he will stain his cloth with mud and then he will try to make it dry and rub it and then he will do Tayammum with it.

Tayammum is not allowed with mud. Shaikh Halwai (رحمته الله) says: he should not do Tayammum with (mud), but if he did, so it will be valid.

And similar is the case of whitewash, pebbles and clay, rubble and large earthen jar, and earthen pot, and walls made of clod (i.e. lumps of earth) it is equal, either there is dust on them or not.

And Tayammun is not valid with decorated/polished vessel (a largish cup) with sulphur. Then internal and external of pot shard is equal, but unless there is dust on it.

And if one did Tayammum with pottery which is made from pure soil and nothing is added in it from the kinds of medicines, so Tayammum is allowed, otherwise not.

And if someone did Tayammum with ash it will not be allowed, and if ash was mixed with soil, if the soil is excess (then) it is allowed And if the ash is excessive then it is not allowed And if dirt reached the earth so if it dried with the sun and its mark has disappeared (then) prayer is allowed on it but Tayammum is not allowed from that land.

يَجْدُ تَرَابًا وَلَا مَاءً، فَإِنَّهُ يَلْطَخُ ثَوْبَهُ بِالطِّينِ وَ يَجْفِفُهُ وَيُفْرِكُهُ وَيَتَيَمَّمُ بِهِ.

وَلَا يَجُوزُ التَّيَمُّمُ بِالطِّينِ.
وَقَالَ شَمْسُ الْأَيْمَةِ الْحُلَوَائِيُّ لَا يَتَيَمَّمُ بِالطِّينِ، وَإِنْ فَعَلَ يَجُوزُ.

وَكَذَا يَجُوزُ التَّيَمُّمُ بِالْجَصِّ وَالْحَصَى وَالْكِيزَانِ وَالْجُبَابِ وَالْغَضَارَةِ وَالْحِيطَانِ مِنَ الْمَدْرِ سَوَاءٌ كَانَ عَلَيْهِ غُبَارٌ أَوْ لَمْ يَكُنْ.

وَلَا يَجُوزُ التَّيَمُّمُ بِالْغَضَارَةِ الْمُطْلَى بِالْأَلْنُكِ ثُمَّ بَطْنُ الْغَضَارَةِ وَظَهْرُهَا عَلَى السَّوَاءِ إِلَّا إِذَا كَانَ عَلَيْهِ غُبَارٌ.

وَلَوْ تَيَمَّمُ بِالْخَذَفِ إِنْ كَانَ مُتَّخِذًا مِنَ التُّرَابِ الْخَالِصِ وَلَمْ يُجْعَلْ فِيهِ شَيْءٌ مِنَ الْأَدْوِيَةِ جَازَ التَّيَمُّمُ وَالْأَفْلَا.

وَإِنْ تَيَمَّمُ بِالرَّمَادِ، لَا يَجُوزُ. وَإِنْ اخْتَلَطَ الرَّمَادُ بِالتُّرَابِ، إِنْ كَانَ التُّرَابُ غَالِبًا يَجُوزُ، وَإِنْ كَانَ الرَّمَادُ غَالِبًا لَا يَجُوزُ.

وَإِنْ أَصَابَتِ الْأَرْضَ نَجَاسَةٌ فَجُفَّتْ بِالشَّمْسِ وَذَهَبَ أَثَرُهَا جَازَتِ الصَّلَاةُ عَلَيْهَا وَلَا يَجُوزُ التَّيَمُّمُ مِنْهَا فِي

This is a Riwayah Zahir from our scholars that Tayammum is allowed, but the first Riwayah is most accurate. If one person did Tayammum from one place and another person also did Tayammum from the same place, it is allowed.

And Tayammum in Janabat and Hadath is equal.

If somebody prayed with Tayammum, then he found water in time, he will not repeat his prayer.

A healthy person is in the city life, he will do Tayammum for funeral prayer, only when he fears the ending of the Janaza time, it will not be allowed for the Wali (guardian).

Similar is the order, when a 'Mutawaddi' (a person having Wudu) became without Wudu in Salat-e-Eid he is allowed to do Tayammum and can base/continue it, according to Abu-Hanifah's opinion, and Sahibain said he cannot do Tayammum.

And similar is the case when anyone feared the ending (of the prayer time) he will do Tayammum and without any difference he can base on prayer (he will continue).

And if he feared to come out (miss) the timing of all other prayers, he will not do Tayammum but he will do Wudu,

ظَاهِرُ الرَّوَايَةِ وَرَوَى عَنْ أَصْحَابِنَا.
أَنَّهُ يَجُوزُ، وَالْأَوَّلُ أَصَحُّ.

وَإِذَا تَيَمَّمَ الرَّجُلُ مِنْ مَوْضِعٍ فَتَيَمَّمَ آخَرُ مِنْ
ذَلِكَ الْمَوْضِعِ أَيْضًا جَازٌ.

وَالَتَيَمُّمُ فِي الْجَنَابَةِ وَالْحَدَثِ سَوَاءٌ.

وَلَوْ صَلَّى بِالتَّيَمُّمِ ثُمَّ وَجَدَ الْمَاءَ فِي الْوَقْتِ
لَا يُعِيدُ.

وَالصَّحِيحُ فِي الْمَصْرِ يَتَيَمَّمُ لِمَصَلَاةِ الْجَنَازَةِ
إِذَا خَافَ الْفَوْتَ، إِلَّا الْوَلِيُّ.

وَكَذَا إِذَا أَحْدَثَ الْمُتَوَضَّئُ فِي صَلَاةِ الْعِيدَيْنِ
يَتَيَمَّمُ وَبَنَى فِي قَوْلِ أَبِي حَنِيفَةَ وَقَالَ لَا يَجُوزُ
التَّيَمُّمُ.

وَكَذَا إِذَا خَافَ خُرُوجَ الْوَقْتِ تَيَمَّمُ وَبَنَى
بِالْخِلَافِ وَلَوْ خَافَ خُرُوجَ الْوَقْتِ

فِي سَائِرِ الصَّلَوَاتِ لَا تَيَمَّمُ بَلْ يَتَوَضَّأُ وَيَقْضِي
مَاقَاتَهُ.

whatsoever he missed he will do Qadha (i.e. pray again).

And similar is the case, when anyone fears to miss the Jumua prayer, he will not do Tayammum but he will do Wudu and perform the Zuhr prayer.

And if he did Tayammum to touch the Mushaf/Qur'an or for entering the Mosque, when he has facility of water there and he has the ability to use it, so this kind of Tayammum has no value (it is nothing).

A traveller is allowed to have 'Mubashrat' (sex) with his slave girl (and his wife as well) although he knew that there is no water available, and doing Tayammum is allowed for him.

NAWAQIDH-UL-TAYAMMUM - ELEMENTS WHICH CAUSE TO BREAK THE TAYAMMUM

Everything which causes to break Wudu, it (also) can break Tayammum. And looking at water (during the prayer) causes Wudu when he is able to use it.

And if one saw water during the prayer, it (prayer) is vitiated/spoilt.

And if he saw the remains of a donkey's water or juice of the date (Tamar) (which is not well-boiled) and he is

وَكَذَلِكَ خَافَ فَوَتْ الْجُمُعَةَ لَا تَيَمَّمُ بَلْ يَتَوَضَّأُ وَيُصَلِّي الظُّهْرَ.

وَلَوْ تَيَمَّمْ لِمَسَّ الْمُصْحَفِ أَوْ لِدُخُولِ الْمَسْجِدِ عِنْدَ وُجُودِ الْمَاءِ وَالْقُدْرَةِ عَلَيْهِ فَذَلِكَ لَيْسَ بِشَيْءٍ. (١)

الْمُسَافِرُ يَطَأُ جَارِيَتَهُ وَإِنْ عَلِمَ بَعْدَ الْمَاءِ، وَيَجُوزُ لَهُ التَّيَمُّمُ.

فَصْلٌ: نَوَاقِضُ التَّيَمُّمِ

وَيَنْقُضُ التَّيَمُّمَ كُلُّ شَيْءٍ يَنْقُضُ الْوُضُوءَ. وَيَنْقُضُهُ أَيْضًا

رُؤْيَا الْمَاءِ إِذَا قَدَرَ عَلَى اسْتِعْمَالِهِ.

وَإِنْ رَأَى الْمَاءَ فِي خِلَالِ الصَّلَاةِ فَسَدَتْ.

وَإِنْ رَأَى سُورَ الْحِمَارِ

أَوْ نَبِيذَ التَّمْرِ وَقَدَرَ عَلَى اسْتِعْمَالِهِ

(١) أى ليس بشيء معتبر فى الشرع، بل هو عدم، لان التيمم الما يجوز ويعتبر عند العجز عن استعمال الماء حقيقة او حكما لخوف الفتور لا الى غلظ ومس المصحف ودخول المسجد ليس عبادة يخاف فوتها. صفيرى

able to use it, his prayer according to Abu Hanifa is Faasid (vain).

And if he saw a mirage then he thought it is water, so he walked towards it so suddenly it appeared, that it is a mirage, it (Salah) will be faasid.

And if he is doubtful whether it is water or a mirage, so two thoughts (views) are equal, (illusions are equal) So he will continue with his prayer.

When he is free (finished) if (he sees) that it is water, he will do wudu and commence Salah from the beginning, otherwise not.

The traveller who passed by water, which is put in a pot, his Tayammum will not break, but when the water is abundant, so it will be indicated by its abundance that it was put there for Wudu and drinking.

Similarly, if a person who is performing Tayammum, he passed by the water, but he does not know it or he was sleeping his Tayammum will not break.

And similarly when he knew about the water while he was not able to come down (from his Markab) and he was also not able to do wudu because of the fear of an enemy or beast of prey or a disease.

There is a Junubi (in a state of major

فَسَدَتْ صَلَاتُهُ عِنْدَ أَبِي حَنِيفَةَ.

وَأِنْ رَأَى سَرَابًا فَظَنَّ أَنَّهُ مَاءٌ فَمَشَى نَحْوَهُ، فَإِذَا هُوَ سَرَابٌ، فَسَدَتْ صَلَاتُهُ.

وَأِنْ شَكَّ أَنَّهُ مَاءٌ أَوْ سَرَابٌ، فَاسْتَوَى الظَّنَّ فَإِنَّهُ يَمْضِي عَلَى صَلَاتِهِ.

فَإِذَا فَرَغَ، فَإِنْ كَانَ مَاءٌ يَتَوَضَّأُ وَيَسْتَقْبِلُ الصَّلَاةَ وَالْأَفْلَا.

الْمُسَافِرُ مَرَّ بِمَاءٍ مَوْضُوعٍ فِي الْجَبِّ لَا يَنْتَقِضُ تَيَمُّمُهُ إِلَّا إِذَا كَانَ الْمَاءُ كَثِيرًا.

فَيُسْتَدَلُّ بِكَثْرَتِهِ

عَلَى أَنَّهُ وَضِعَ لِلْوُضُوءِ وَالشَّرْبِ.

وَكَذَلِكَ الْوَأَنَّ الْمُتَيَمِّمَ مَرَّ بِالْمَاءِ وَهُوَ لَا يَعْلَمُ بِهِ أَوْ كَانَ نَائِمًا لَا يَنْتَقِضُ تَيَمُّمُهُ.

وَكَذَلِكَ عَلِمَ بِالْمَاءِ

وَلَمْ يَقْدِرْ عَلَى النَّزُولِ

وَلَا عَلَى الْوُضُوءِ لِحَوْفٍ

عَدُوٍّ أَوْ سَبْعٍ أَوْ مَرَضٍ.

جُنُبٌ اغْتَسَلَ وَبَقِيَتْ لَمْعَةٌ عَلَى بَدَنِهِ وَلَيْسَ مَعَهُ

ritual impurity) who did Ghusl (bath) and a little place remained (dry) and there is no water with him, he will do Tayammum for the little place / remainder.

An if he found water after doing Tayammum and Wudu broke, he will wash the little place and he will do Tayammum for Hadas when the water is sufficient for the Lum'a and it is not enough for Wudu.

And if the water is enough for doing Wudu, and if it is not sufficient for Lum'a (then he) will do Wudu with it, and if it is enough individually for one of them, (in this situation) so he will wash the little portion (which remained to be washed) and shall do Tayammum for Hadas (being without Wudu).

He will have to begin to wash the Lum'a (dry place), then he will do Tayammum.

And if he has a dirty cloth with him so he will wash the cloth and shall do Tayammum for the Lum'a.

A person who is doing Tayammum, he led the people in prayer (ie. Imamat) who were with Wudu, it is allowed according to Imam Abu Haneefa and Abi Yousaf, contrary to Imam Muhammad (Allah's Mercy may be upon them).

مَاءٌ يَتَيَمَّمُ لِلْمُعَةِ.

وَأِنْ وَجَدَ مَاءً بَعْدَ مَا تَيَمَّمُ وَأَحْدَثَ يَغْسِلُ
الْمُعَةَ وَ يَتَيَمَّمُ لِلْحَدَثِ إِذَا كَانَ الْمَاءُ
يَكْفِي لِلْمُعَةِ وَلَا يَكْفِي لِلْوُضُوءِ.

وَأِنْ كَانَ الْمَاءُ يَكْفِي لِلْوُضُوءِ وَلَا يَكْفِي لِلْمُعَةِ
يَتَوَضَّأُ بِهِ، وَإِنْ كَانَ يَكْفِي لِأَحَدِهِمَا
عَلَى الْإِنْفِرَادِ، فَإِنَّهُ
يَغْسِلُ الْمُعَةَ وَ تَيَمَّمُ لِلْحَدَثِ.

وَعَلَيْهِ أَنْ يَبْدَأَ بِغَسْلِ الْمُعَةِ ثُمَّ يَتَيَمَّمُ.

وَلَوْ كَانَ مَعَهُ ثَوْبٌ نَجَسٌ فَإِنَّهُ يَغْسِلُ الثَّوْبَ
وَيَتَيَمَّمُ لِلْمُعَةِ.

مَتَيَمَّمٌ أَمْ قَوْمًا مُتَوَضِّئِينَ يَجُوزُ عِنْدَ أَبِي
حَنِيفَةَ رَحِمَهُمُ اللَّهُ تَعَالَى وَأَبِي يُوسُفَ
رَحِمَهُمُ اللَّهُ تَعَالَى خِلَافًا لِمُحَمَّدٍ رَحِمَهُمُ اللَّهُ
تَعَالَى.

And similar is the rule when a sitting person who led the people who were standing.

However a person doing Masah upon the Khuff (leather shoe or socks) and on a 'Jabeera' (splint) so he is allowed to do Imamat of the 'Ghaasileen' (practicing on the act of washing) unanimously.

And it is mentioned in the Mukhtasar and Sharah Al-Isbijabi:

And the Imamat of a person with a flowing wound is not correct/valid for the healthy people.

And likewise, the illiterate doing Imamat for the Qari and similarly, the naked doing Imamat of the dressed person (i.e. it is not valid).

And if anyone amongst them did Imamat who is similar to them, then it is permitted.

And if one did Imamat who is with the similarity of them, it is permitted.

CHAPTER ON THE TYPES OF WATER AHKAAM (RULES)

And Taharat (purification) is valid with pure/clean water like the water of the sky (rain), and the valleys, the springs, the wells, the oceans (etc.).

And the Nijasah disappears absolutely, either it may be 'Huqmiyyah' (virtual) or 'Haqeeqiyyah' (in reality, fact).

And it is not permitted to do Taharah

وَكَذَا الْقَاعِدُ إِذَا أَمَّ قَوْمًا قَائِمِينَ.

وَأَمَّا الْمَاسِحُ عَلَى الْخُفِّ وَعَلَى الْجَبِيرَةِ فَإِنَّهُ يَأْمُ الْغَاسِلِينَ بِالِاتِّفَاقِ.

وَذَكَرَ فِي الْمُخْتَصَرِ وَشَرَحَ الْإِسْبِجَابِيُّ.

وَلَا تَصِحُّ إِمَامَةُ

صَاحِبِ الْجُرْحِ السَّائِلِ لِلْأَصْحَاءِ.

وَكَذَا الْأُمِّيِّ لِلْقَارِي.

وَكَذَا الْعَارِي لِلْأَبْسِ

وَلَوْ أَمَّ مِنْهُمْ بِمِثْلِهِمْ جَازَ.

وَلَوْ أَمَّ مَنْ هُوَ بِمِثْلِ حَالِهِمَا جَازَ

فَصْلُ فِي الْمِيَاهِ

وَيَجُوزُ الطَّهَارَةُ

بِمَاءٍ مُطْلَقٍ طَاهِرٍ كَمَاءِ السَّمَاءِ وَالْأَوْدِيَةِ

وَالْعُيُونِ وَالْأَبَارِ وَالْبَحَارِ

وَتَزُولُ بِهَا النِّجَاسَةُ

مُطْلَقًا، حُكْمِيَّةٌ كَانَتْ أَوْ حَقِيقِيَّةً.

وَلَا يَجُوزُ الطَّهَارَةُ

Hukmiyyah with the water which is confined/constricted like water of the trees and water of fruits (i.e. juice), and water of the watermelon, and water of the vegetables, and gravy/broth and water of 'Zardaj' (kidney beans) and water of the saffron.

And similar is the order for the rose water and likewise for vinegar and juice etc.

And it is allowed to remove the real Najasah (dirt) from the clothing/garment/cloth and the body with the confined water and with every pure liquid/fluid.

It is possible to remove it (i.e. Najasah) by, for example, milk vinegar, and grapejuice, and whatever we have mentioned before from the confined water.

If someone washed the dirt with honey or cooking fat/Ghee, or with oil, it will not be removed, because it is difficult to be squeezed.

And Taharah is permitted with water which has a clean thing mixed with it, if it has changed in one of its characteristics like flood or water which has 'Ushnaan' (potash, saltwort) mixed with it, or soap or saffron, providing that there should be prevalence/dominance of water according to the inseparable parts when the name of water cannot be removed

مَنْعَةُ الْمُصَلَّى وَغَنِيَّةُ الْمُتَبَدِّي

الْحُكْمِيَّةُ بِالْمَاءِ الْمُقَيَّدِ

كَمَاءِ الْأَشْجَارِ وَالشِّمَارِ وَمَاءِ

الْبَطِيخِ وَمَاءِ الْبَقْلَاءِ وَالْمَرْقِ وَمَاءِ الزَّرْدَجِ وَ

مَاءِ الزَّعْفَرَانِ.

وَكَذَا لِاتِّجَوُّزِ بِمَاءِ الْوَرْدِ وَكَذَا الْخَلِّ

وَالْعَصِيرِ وَنَحْوِ ذَلِكَ.

وَيَجُوزُ إِزَالَةُ النَّجَاسَةِ الْحَقِيقِيَّةِ عَنِ الثَّوْبِ

وَالْبَدَنِ بِالْمَاءِ الْمُقَيَّدِ وَبِكُلِّ مَائٍ طَاهِرٍ

يُمْكِنُ إِذَا لَتَهَا بِهِ

كَاللَّبَنِ وَالْخَلِّ وَالْعَصِيرِ وَبِمَا ذَكَرْنَا مِنْ

الْمَاءِ الْمُقَيَّدِ.

فَإِنْ غَسَلَ النَّجَاسَةَ بِالْعَسَلِ أَوْ بِالسَّمَنِ

أَوْ بِالذَّهْنِ لَا يُزِيلُهَا لِأَنَّهَا لَا تُعَصَّرُ بِالْعَصْرِ.

وَيَجُوزُ الطَّهَارَةُ بِمَاءٍ خَالِطَهُ شَيْءٌ طَاهِرٌ

فَغَيْرُ أَحَدٍ أَوْ صَافِهِ كَمَاءِ الْمَدِّ وَالْمَاءِ الَّذِي

اِخْتَلَطَ بِهِ الْأَشْنَانُ أَوْ الصَّابُونُ أَوْ الزَّعْفَرَانُ

بَشَرُطُ أَنْ تَكُونَ الْغَلْبَةُ لِلْمَاءِ مِنْ حَيْثُ

الْأَجْزَاءُ إِذَا لَمْ يَزَلْ عَنْهُ إِسْمُ الْمَاءِ وَأَنْ يَكُونَ

رَقِيقًا بَعْدُ.

from it, and after that it remains 'Raqeeq' (thin, soft, liquid).

So its order is that of the order of absolute water.

And it is mentioned in Al-Ajnas An-Natfi:

"Doing Wudu with the flood water when the water's softness/thinness/ clarity is not dominant, it (Wudu) will not be permitted.

And it is mentioned in the Multaqat: When 'Zaaj' (vitriol, sulphuric acid) was put into the water until the water becomes black, but its Riqqat did not disappear, the wudu is allowed with it.

And similar is the rule, when the gallnuts/oak apples was poured into the water, similar is the order for chick-pea and kidney bean when it is soaked in the water and if its colour, taste and smell has altered.

And it is mentioned in the Jami'i As-Sagheer: And if somebody cooked chick-pea or Baqillaa/kidney bean, if the water is in the condition that if it became cold (then) it would not thicken/solid and the thinness of the water does not disappear from it, Wudu is allowed with it, otherwise not.

And it is also mentioned in the 'Muheet': "If somebody did wudu with water which is boiled with Ushnan/ Saltwort, or with Myrtle (a plant), or with anything people get treatment with

فَحُكْمُهُ حُكْمُ الْمَاءِ الْمُطْلَقِ.
وَذُكْرُ فِي أَجْنَسِ النَّاطِفِيِّ:

التَّوَضُّعُ بِمَاءِ السَّيْلِ إِذَا لَمْ يَكُنْ رِقَّةَ الْمَاءِ
غَالِبَةً، لَا يَجُوزُ.

وَذُكْرُ فِي الْمُلْتَقَطِ:
إِذَا أُلْقِيَ الزَّاجُ فِي الْمَاءِ حَتَّى اسْوَدَّ الْمَاءُ
وَلَكِنْ لَمْ تَذْهَبْ رِقَّتُهُ جَازَ الْوُضُوءُ بِهِ

وَكَذَا الْعَفْصُ إِذَا طُرِحَ فِي الْمَاءِ وَكَذَا
الْحِمَصُ وَالْبَاقِلِيُّ إِذَا تَقَعُ فِي الْمَاءِ وَإِنْ تَغَيَّرَ
لَوْنُهُ وَطَعْمُهُ وَرِيحُهُ.

وَذُكْرُ فِي الْجَامِعِ الصَّغِيرِ:
"وَلَوْ طَبَخَ الْحِمَصُ أَوِ الْبَاقِلِيُّ إِنْ كَانَ الْمَاءُ
بِحَالٍ لَوْ بَرَدَ لَا يَشْخِنُ وَلَا تَزُولُ عَنْهُ رِقَّةُ الْمَاءِ
جَازَ الْوُضُوءُ بِهِ وَإِلَّا فَلَا."

وَذُكْرُ فِي الْمُحِيطِ: لَوْ تَوَضَّأَ بِمَاءٍ أَعْلَى
بِأُشْنَانَ أَوْ بِأَسٍّ أَوْ بِشَيْءٍ مِمَّا يَتَعَالَجُ النَّاسُ بِهِ
جَازَ الْوُضُوءُ بِهِ مَا لَمْ يَغْلِبْ عَلَيْهِ.

it, the Wudu is allowed with it unless (something else) overcomes (upon) it.

And if a bread was done wet into the water, if its thinness/clarity remains it is permitted. And if it becomes thick/dense, it (wudu) is not valid.

And it is in the Sharh-ul-Qudoori: If anything pure is mixed with water, and the name of water does not disappear (i.e. remains stable, clean, thin) from it, then it is clean/pure, whether its colour has changed or not changed.

And there is not mention of any difference/ opposition (of our Ahnaaf on this matter - i.e. the jurists are agreed on this matter).

And it is on that basis (principle), when the colour of the water or its smell or its taste has changed because it has remained for a long time, or falling of the leaves (of trees) in it, Wudu is permitted with it. But when the colour of the leaves prevails upon it (i.e. water), so (in this situation) water will become Muqayyad (not absolute running water).

And similarly, when he is sure about the purification of water, or it is dominant on his thought (i.e. about the purification of water), then, Taharat will be permitted with it.

Consequently, if he found a little water, and he is not sure about the occurrence

وَلَوْ بَلَّ الْخُبْزُ فِي الْمَاءِ، إِنْ بَقِيَ رِقَّتُهُ جَازَ
وَأِنْ صَارَ ثَخِينًا لَا يَجُوزُ.

وَفِي شَرْحِ الْقُدُورِيِّ:
إِذَا اخْتَلَطَ شَيْءٌ طَاهِرٌ بِالْمَاءِ،

وَلَمْ يَزَلْ اسْمُ الْمَاءِ عَنْهُ فَهُوَ طَاهِرٌ وَطَهُورٌ،
تَغْيِيرُ لَوْنِهِ أَوْ لَمْ يَتَغَيَّرْ وَلَمْ يُذَكَّرْ خِلَافًا

وَعَلَى هَذَا، إِذَا تَغَيَّرَ لَوْنُ الْمَاءِ أَوْ رِيحُهُ
أَوْ طَعْمُهُ بِطَوَّلِ الْمَكْثِ أَوْ بِوُقُوعِ الْأَوْرَاقِ فِيهِ
يَجُوزُ الْوُضُوءُ بِهِ إِلَّا إِذَا غَلَبَ عَلَيْهِ لَوْنُ
الْأَوْرَاقِ فَيَصِيرُ مُقَيَّدًا.

وَكَذَا إِذَا تَيَقَّنَ بِطَهُورِيَّتِهِ أَوْ غَالَبَ عَلَى ظَنِّهِ،
جَازَتْ بِهِ الطَّهَارَةُ

حَتَّى لَوْ وَجَدَ مَاءً قَلِيلًا، وَلَمْ يَتَيَقَّنْ

of Nijasat in it, he will do Wudu and bath with it but he will not do Tayammum.

And similar is the case when one entered the Hammaam (bath room) and in the Hauz (pool) of the bathroom, there is little water, and he is not assured about the occurrence of the dirt therein, (so) he will do Wudu and take a bath with it, but he will not wait for the flowing (fresh) water.

And similarly is the case when any dirty thing was thrown in the flowing water like a corpse and alcohol, it will not be dirty unless its colour or its smell or its taste has changed.

And it is narrated from Imam Muhammad (رحمته الله) that: "When a large pot containing alcohol was poured in the River of Euphrates while a man was making Wudu below it, so it is allowed to do Wudu; providing, when there is no changing in everyone of its characteristics.

And similar is the order, when the people were sitting in rows on the edge of the river making their Wudu, (so) it is allowed. And this is the most correct decision.

Imam Naatfi (رحمته الله) stated: A dead dog is in a small canal, which had already closed upto its width, but then the water flowed over it, so there is no harm to make Wudu from the lower part of it, when there is no changing in

بُوقُوعِ النَّجَاسَةِ فِيهِ يَتَوَضَّأُ بِهِ وَيَغْتَسِلُ وَلَا يَتَيَمَّمُ.

وَكَذَا إِذَا دَخَلَ الْحَمَّامَ، وَفِي حَوْضِ الْحَمَّامِ مَاءٌ قَلِيلٌ وَلَمْ يَتَيَقَّنْ بُوقُوعِ النَّجَاسَةِ فِيهِ يَتَوَضَّأُ بِهِ وَيَغْتَسِلُ وَلَا يَنْتَظِرُ إِلَى الْمَاءِ الْجَارِي.

وَكَذَا إِذَا أُلْقِيَ فِي الْمَاءِ الْجَارِي شَيْءٌ نَجَسٌ كَالْجِيفَةِ وَالْخَمْرِ لَا يَتَنَجَّسُ مَا لَمْ يَتَغَيَّرْ لَوْنُهُ أَوْ رِيحُهُ أَوْ طَعْمُهُ.

وَعَنْ مُحَمَّدٍ أَنَّهُ إِذَا صَبَّ جُبٌّ عَنِ الْخَمْرِ فِي الْفَرَاتِ وَرَجُلٌ أَسْفَلَ مِنْهُ يَتَوَضَّأُ جَازًا، إِذَا لَمْ يَتَغَيَّرْ أَحَدًا وَصَافِهِ.

وَكَذَا إِذَا جَلَسَ النَّاسُ صُفُوفًا عَلَى شَطِّ نَهْرٍ يَتَوَضَّوْنَ جَازًا. وَهُوَ الصَّحِيحُ.

وَذَكَرَ النَّاطِقِيُّ: سَاقِيَةٌ صَغِيرَةٌ فِيهَا كَلْبٌ مَيِّتٌ قَدْ سَدَّ عَرْضَهَا فَجَرَى الْمَاءُ عَلَيْهِ لَا بَأْسَ بِالْوُضُوءِ أَسْفَلَ مِنْهُ إِذَا لَمْ يَتَغَيَّرْ أَحَدٌ

the characteristics/ attributes of the water.

And it is narrated from Imam Abu Yousuf (رحمته الله). And according to Tarfain it is not allowed.

And there is also is the Riwayah from Imam Abi-Ja'far (رحمته الله) when the water is (running) above the dead body equal to a 'Zira' (arm) (then) Wudu is allowed.

And it is mentioned in the 'Nawazil' (1): If the water (of canal) which is meeting the dead body is less than the water is not meeting, (then) it is allowed otherwise not.

And according to this principle, when the rain water flowed into the gutter of the roof, and on the roof there were excrements, so (in this condition) the flowing water is Tahir (purified).

Anyhow, when the excrement is near the Mizaab/gutter or half or whole of the water or most of it meets the excrement so that is Najas/dirty, otherwise it is Tahir.

If rain water flowed from the roof or from the hole of the house if it is raining continously, it did not stop later, so it is clean. And if the rain stopped and water flowed from the hole (now see) if the dirt is on the whole of

أَوْصَافِهِ.

وَهُوَ مَرْوِيٌّ عَنْ أَبِي يُوسُفَ وَعِنْدَهُمَا لَا يَجُوزُ.

وَعَنِ الْفَقِيهِ أَبِي جَعْفَرٍ رَحِمَهُ اللَّهُ عَلَيْهِ إِذَا كَانَ الْمَاءُ فَوْقَ الْجِيفَةِ مِقْدَارَ ذِرَاعٍ جَازَ.

وَذَكَرَ فِي النَّوَازِلِ: أَنَّهُ إِنْ كَانَ الْمَاءُ الَّذِي يُلَاقِي الْجِيفَةَ دُونَ الْمَاءِ الَّذِي لَا يُلَاقِي الْجِيفَةَ جَازٌ وَإِلَّا فَلَا.

وَعَلَى هَذَا، مَاءُ الْمَطَرِ إِذَا جَرَى فِي مِيزَابِ السَّطْحِ، وَكَانَ عَلَى السَّطْحِ عَذِرَاتٌ، فَالْمَاءُ طَاهِرٌ.

أَمَّا إِذَا كَانَتِ الْعَذِرَةُ عِنْدَ الْمِيزَابِ أَوْ كَانَ الْمَاءُ كُلُّهُ أَوْ نِصْفُهُ أَوْ أَكْثَرُهُ يُلَاقِي الْعَذِرَةَ، فَهُوَ نَجَسٌ، وَإِلَّا فَهُوَ طَاهِرٌ.

وَأِنْ سَالَ الْمَطَرُ مِنَ السَّقْفِ أَوْ مِنْ ثَقَبِ الْبَيْتِ، إِنْ كَانَ الْمَطَرُ دَائِمًا، لَمْ يَنْقَطِعْ بَعْدُ، فَهُوَ طَاهِرٌ وَإِنْ انْقَطَعَ الْمَطَرُ وَسَالَ مِنَ الثَّقَبِ إِنْ كَانَ عَلَى جَمِيعِ السَّطْحِ أَوْ عَلَى أَكْثَرِ

the surface/roof, or on the most of that part there is dirt, so that is Najas.

And if the running water flows weakly, the Wudu should be done with dignity (i.e. slowly and comfortably) until the used (dirty) water passes by him.

Some scholars said: one will have to do his right side towards the higher of the water i.e. source of the water.

And when the running water is blocked up from the top, but water remained flowing as usual, (then) Wudu is permitted with it

THE DEFINITION OF RUNNING WATER

The (definition and) limit (in flowing of the water is that when it takes away any straw or leaf, (so then) it is called running.

And some of them said. "If he raised/took (some water), whatever is under it opens up (i.e. the ground is visible below) and its flowing ends/stops, so it is not (called) flowing."

If it is opposite /contrary to it, then it is flowing.

And it is mentioned in 'Al-Muntaqa': When the inner side of the river (belly) is dirty and the water flowed upon it, if the water is so abundant that in such a manner that what is underneath cannot be seen, (so the water) will not be dirty although the whole of the inner side is dirty.

نَجَاسَةٌ فَهُوَ نَجَسٌ.

وَأِنْ كَانَ الْمَاءُ الْجَارِيَّ يَجْرِي ضَعِيفًا، يَنْبَغِي أَنْ يَتَوَضَّأَ عَلَى الْوَقَارِ حَتَّى يَمُرَّ عَنْهُ الْمَاءُ الْمُسْتَعْمَلُ.

قَالَ بَعْضُهُمْ: يَجْعَلُ يَمِينَهُ إِلَى أَعْلَى الْمَاءِ يَغْنِي مَوْرِدَ الْمَاءِ، وَإِذَا سُدَّ الْمَاءُ مِنْ فَوْقُ وَبَقِيَ جَرِيهٌ كَمَا كَانَ جَارِيًا يَجُوزُ التَّوَضُّعُ بِهِ.

حَدُّ الْمَاءِ الْجَارِيِّ

أَمَّا الْحَدُّ فِي جَرِيَانِ الْمَاءِ إِنْ ذَهَبَ بِهِ تَبْنٌ أَوْ وَرَقٌ فَهُوَ جَارٍ.

وَقَالَ بَعْضُهُمْ: "إِنْ رَفَعَ يَنْحَسِرُ مَا تَحْتَهُ وَيَنْقَطِعُ الْجَرِيَانُ فَلَيْسَ بِجَارٍ."

وَأِنْ كَانَ بِخِلَافِهِ فَهُوَ جَارٍ.

وَفِي الْمُتَنَقَّى: إِذَا كَانَ بَطْنُ النَّهْرِ نَجَسًا وَجَرَى الْمَاءُ عَلَيْهِ، إِنْ كَانَ الْمَاءُ كَثِيرًا بَحِثٌ لَا يَرَى مَا تَحْتَهُ، لَا يَتَنَجَّسُ وَإِنْ كَانَ جَمِيعُ الْبَطْنِ نَجَسًا.

And if the water in the river is motionless (standing), so it became dirty, and pure water descended (fell) from above it, then it caused to flow and circulated it, so it will be clean.

If anyone did wudu from it, it is permitted, when any sign (of Najasat) cannot be seen for it (i.e. in the water)

وَلَوْ كَانَ فِي النَّهْرِ مَاءٌ رَاكِدٌ فَتَنَجَّسَ وَنَزَلَ مِنْ
أَعْلَاهُ مَاءٌ طَاهِرٌ فَأَجْرَاهُ وَسِيلَهُ فَإِنَّهُ يَطْهَرُ، وَلَوْ
تَوَضَّأَ مِنْهُ جَازًا إِذَا لَمْ يَرِبْهَا أَثَرٌ.

CHAPTER ON THE DEFINITION OF HIYADH (POOLS/WATER TANK/ BASIN/ RESERVOIRS)

Whereas the Haudh (pool), when it is (in measuring) ten by ten, so it is big (large one) it will not be dirty with falling down of the dirt, when any sign of Najasat cannot be seen for it, when Najasat is visible.

And some of them said: The surrounding of the dirt is equal to a small Haudh.

And some Mashaikh of Bakhara have considered it that (a little Haudh) is like continuous water and they have extended (i.e. scope) in it for the sake of the common necessity.

And on the basis of this: When a man washed his face in a big pool, so the 'Ghusala' (i.e. water dripping from the hands, face, etc.) fell into the water, then he picked up the water from the place of occurrence before stirring.

They said on the saying of (I mam) Abi Yousuf, it is not allowed. Because

فَصْلُ فِي الْحِيَاضِ

أَمَّا الْحَوْضُ إِذَا كَانَ عَشْرًا فِي عَشْرٍ فَهُوَ كَبِيرٌ
لَا يَتَنَجَّسُ بِوُقُوعِ النَّجَاسَةِ إِذَا لَمْ يَرِ لَهَا أَثَرٌ،
إِذَا كَانَتْ النَّجَاسَةُ مَرْتَبَةً.

وَبَعْضُهُمْ^(١) قَالُوا: يَتَنَجَّسُ مَاحَوْلُ النَّجَاسَةِ
مِقْدَارَ حَوْضٍ صَغِيرٍ.

وَبَعْضُ مَشَائِخِ بُخَارَا جَعَلُوهُ كَالْمَاءِ الْجَارِيِ
وَتَوَسَّعُوا فِيهِ لِعُمُومِ الْبَلَوَى.

وَيَبْتَنَى عَلَى هَذَا، إِذَا غَسَلَ وَجْهَهُ فِي حَوْضٍ
كَبِيرٍ فَسَقَطَ مِنْ غَسَالَتِهِ فِي الْمَاءِ فَرَفَعَ الْمَاءَ مِنْ
مَوْقِعِ الْوُقُوعِ قَبْلَ التَّحْرِيكِ قَالُوا عَلَى قَوْلِ أَبِي

(١) وهو بعض مشائخ البخاري. ص

according to him stirring is a condition (essential).

The Mashaikh of Bukhara said: It (i.e. Wudu) is valid because it is a common essential need. Accordingly, whenever the people were doing Wudu collectively (i.e. sitting) from the big Haud, it is allowed.

And it is in the 'Ajnas' of Imam Naatfi certainly a person who did bath from a large Haudh, so another person can do wudu from that place (Haud).

But it is not allowed for a man to do Wudu or to bath in a big Haud, by the side of a corpse.

The principle is that: if the dirt is visible then it is not allowed to do Wudu, and if it is not visible, then it is allowed absolutely.

It is narrated from Imam Abi-Ja'far (عليه السلام): If one did Wudu with thicket bamboo, so if the condition of the water is such that it does not reach a part of it (water) to another part, then his Wudu is not valid.

And if it reached one part to another, it is permitted.

And connecting the bamboo to another does not stop the water to be connected with water.

يُوسَفٌ لَا يَجُوزُ لِأَنَّ عِنْدَهُ التَّحْرِيكَ شَرْطٌ.

مَشَائِخُ بُخَارَا قَالُوا:
يَجُوزُ لِعُمُومِ الْبَلَوَى.
وَعَلَى هَذَا مَا إِذَا كَانَ الرَّجَالُ صُفُوفًا
يَتَوَضَّئُونَ مِنْ حَوْضٍ كَبِيرٍ جَازَ.

وَفِي أَجْنَسِ النَّاطِقِيِّ:
أَنَّ مَنْ اغْتَسَلَ مِنْ حَوْضٍ كَبِيرٍ فَلِلْآخِرِ أَنْ
يَتَوَضَّأَ فِي ذَلِكَ الْمَكَانِ وَلَيْسَ لِرَجُلٍ أَنْ
يَتَوَضَّأَ أَوْ يَغْتَسَلَ فِي الْحَوْضِ الْكَبِيرِ بِنَاحِيَةِ
الْجَيْفَةِ.

وَالْأَصْلُ فِيهِ: إِنْ كَانَتْ مَرِيئَةً لَا يَجُوزُ أَنْ
يَتَوَضَّأَ، وَإِنْ لَمْ تَكُنْ مَرِيئَةً، جَازَ مُطْلَقًا.

وَعَنِ الْفَقِيهِ أَبِي جَعْفَرٍ:
لَوْ تَوَضَّأَ فِي أَجْمَةِ الْقَصَبِ،
فَإِنْ كَانَ الْمَاءُ بِحَالٍ لَا يَخْلُصُ بَعْضُهُ إِلَى
بَعْضٍ لَمْ يَجْزُ وَضُوهُ.
وَإِنْ خَلَصَ بَعْضُهُ إِلَى بَعْضٍ جَازَ.

وَاتِّصَالُ الْقَصَبِ بِالْقَصَبِ لَا يَمْنَعُ اتِّصَالَ
الْمَاءِ بِالْمَاءِ.

Similarly, if someone did Wudu in water, in it is cultivation (crops). And thus, if one did wudu in a pond/pool/stream and on the whole surface of the water there is green moss (small soft plants), so then it is said in this situation that it moves with the movement of the water, (then) it is allowed.

Similarly, when he did Wudu from a Haudh, then its water froze, and the ice is thin, it breaks/cracks with movement of the water, (then) it is valid (ie. wudu).

And as to when the ice is in a lot of pieces is concerned, they do not move with shaking, then (wudu) is not valid. And if the freezing/ ice was less, it moves with the motion of the water (then it is) allowed.

And the Haudh when its water froze, so a hole was made in a place from it, then Najasat fell into it or a dog licked in it, or a person did wudu with it, Naseer Bin Yahya and Abu Bakr Al-Askaaf said the water will be dirty.

And Abdullah bin Al-Mubarak and Abu Hafdh Al-Kabir Al-Bukhari said that: water would not be dirty under freezing shield ten by ten.

وَكَذَا لَوْ تَوَضَّأَ فِي مَاءٍ فِيهِ زَرْعٌ وَكَذَا لَوْ تَوَضَّأَ فِي غَدِيرٍ وَعَلَى جَمِيعِ وَجْهِ الْمَاءِ جُفْزُورَةٌ، فَقَدْ قِيلَ إِنْ كَانَ بِحَالٍ يَتَحَرَّكُ بِتَحَرُّكِ الْمَاءِ يَجُوزُ.

وَكَذَا إِذَا تَوَضَّأَ مِنْ حَوْضٍ قَدْ انْجَمَدَ مَاءُهُ وَالْجَمْدُ رَقِيقٌ يَنْكَسِرُ بِتَحْرِيكِ الْمَاءِ يَجُوزُ

وَأَمَّا إِذَا كَانَ الْجَمْدُ كَثِيرًا قِطْعًا قِطْعًا لَا يَتَحَرَّكُ بِالتَّحْرِيكِ لَا يَجُوزُ. وَإِنْ كَانَ قَلِيلًا يَتَحَرَّكُ بِتَحْرِيكِ الْمَاءِ يَجُوزُ.

وَالْحَوْضُ إِذَا انْجَمَدَ مَاءُهُ فَثُقِبَ فِي مَوْضِعٍ مِنْهُ فَرَقَعَتْ فِيهِ نَجَاسَةٌ أَوْ وَلَغَ فِيهِ الْكَلْبُ أَوْ تَوَضَّأَ بِهِ إِنْسَانٌ قَالَ نَصِيرُ بْنُ يَحْيَى وَأَبُو بَكْرٍ الْأَسْكَافُ: يَتَنَجَّسُ الْمَاءُ.

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَأَبُو حَفْصٍ الْكَبِيرُ الْبُخَارِيُّ: لَا يَتَنَجَّسُ الْمَاءُ تَحْتَ الْجَمْدِ عَشْرًا فِي عَشْرٍ

If the water is continuous with freezing, then the Fatwa is upon the saying of Naseer and Abi Bakr from our Imams.

But when the water is not joined with freezing then Wudu is valid without any difference. In this condition it will be like a Haudh under roofing.

And if a hole was made to the frozen ice, and the water arose, the dog licked (drunk) the water, it will be dirty according to all of the majority of the Ulama.

Its dirt will not remove unless the water is taken out from the hole.

And if one did Wudu from the hole of the ice, and his used water did not fall in the water, it is permitted in any situation.

And if a goat or other than fell down into the hole and died, if the water is under freezing by ten by ten it will not be dirty.

And if it is less than ten by ten then whole of the water will be dirty.

And if the water in the Haudh is ten by ten and it became lower (reduced) to seven by seven, so the Najas at fell into it (Haudh), it will be dirty.

So if it filled up, it will also become dirty. And it is said, that it will not

وَأِنْ كَانَ الْمَاءُ مُتَّصِلًا بِالْجَمَدِ، وَالْفَتْوَى عَلَى قَوْلِ نَصِيرٍ وَأَبِي بَكْرٍ (مِنْ أَيْمَتِنَا)

وَأَمَّا إِذَا كَانَ مُنْفَصِلًا فَيَجُوزُ بِإِلْخَافٍ. وَهُوَ كَالْحَوْضِ الْمُسَقَّفِ.

وَأَنْ ثَقِبَ الْجَمَدُ فَعَلَا الْمَاءُ فَوَلَعَ الْكَلْبُ يَتَنَجَّسُ عِنْدَ عَامَّةِ الْعُلَمَاءِ

فَلَمْ تَزَلْ نَجَاسَتُهُ مَا لَمْ يُخْرَجْ مَا فِي الثَّقِبِ مِنَ الْمَاءِ.

وَلَوْ تَوَضَّأَ مِنْ ثَقِبِ الْجَمَدِ، وَلَمْ يَقَعْ غُسَّالَتُهُ فِي الْمَاءِ جَازَ عَلَى كُلِّ حَالٍ.

وَلَوْ وَقَعَ فِي الثَّقِبِ شَاةٌ أَوْ غَيْرُهَا فَمَاتَتْ إِنْ كَانَ الْمَاءُ تَحْتَ الْجَمَدِ عَشْرًا فِي عَشْرٍ لَا يَتَنَجَّسُ.

إِنْ كَانَ أَقَلَّ مِنْ عَشْرٍ فِي عَشْرٍ يَتَنَجَّسُ جَمِيعُ الْمَاءِ.

وَلَوْ كَانَ الْمَاءُ فِي الْحَوْضِ عَشْرًا فِي عَشْرٍ، فَتَسْفَلَ فَصَارَ سَبْعًا فِي سَبْعٍ فَوَقَعَتِ النَّجَاسَةُ فِيهِ يَتَنَجَّسُ.

فَإِنْ أَمْتَلَأَ صَارَ نَجَسًا أَيْضًا. وَوَقِيلَ لَا يَصِيرُ

become dirty.

There is a large, dried Haudh, in it there is a Najasat, then it filled up (with water), and it is said, it is dirty and it is also said that it is not dirty.

Majority of the Mashaikh of Bukhara have adopted/given their decision/Fatwa on it, and it is mentioned in the Az-Zakheerah.

If the water enters from one side and came out from another side.

Abu Bakr Al-Amash (رَضِيَ اللَّهُ عَنْهُ) mentioned the Haudh will not be clean unless the water would be not taken out similar to that three times like a Qas'a (large bowl).

And others (scholars) beside him said: it will not be clean until whatever is in it (i.e. water) is not taken out once to the similar size of that.

And Imam Abu Ja'far said the Haudh will be Tahir although it is not taken out whatever is in the Haudh. And this is chosen of Sadr Shaheed.

There is a small Haudh, water enters from one side and comes out from the other side, and one did wudu in it (Haudh). If the Haudh is four by four or less than that it will be allowed.

It is obvious that indeed used water will not stay in a likeness/similarity to it, but it circulates around itself, then it

نَجَسًا.
حَوْضٌ كَبِيرٌ جَافٌ فِيهِ نَجَاسَةٌ فَأَمْتَلًا وَقِيلَ
هُوَ نَجَسٌ وَقِيلَ هُوَ لَيْسَ بِنَجَسٍ.

وَبِهِ أَخَذَ أَكْثَرُ مَشَائِخِ بُخَارَا، ذَكَرَهُ فِي
الدَّخِيرَةِ.

فَإِنْ دَخَلَ الْمَاءُ مِنْ جَانِبٍ وَخَرَجَ مِنْ جَانِبٍ
آخَرَ. قَالَ أَبُو بَكْرٍ الْأَعْمَشُ رَحِمَهُ اللَّهُ
عَلَيْهِ لَا يَطْهَرُ مَا لَمْ يُخْرَجْ مِثْلُ مَا كَانَ فِيهِ ثَلَاثَ
مَرَّاتٍ، كَالْقَصْعَةِ.

قَالَ غَيْرُهُ لَا يَطْهَرُ مَا لَمْ يُخْرَجْ مِثْلُ مَا كَانَ فِيهِ
مَرَّةً وَاحِدَةً.

وَقَالَ أَبُو جَعْفَرٍ يَطْهَرُ وَإِنْ لَمْ يُخْرَجْ مِثْلُ
مَا فِي الْحَوْضِ. وَهُوَ اخْتِيَارُ الصَّدْرِ الشَّهِيدِ.

حَوْضٌ صَغِيرٌ، يَدْخُلُ فِيهِ الْمَاءُ مِنْ جَانِبٍ
وَيُخْرَجُ مِنْ جَانِبٍ آخَرَ، وَتَوَضَّأُ فِيهِ، إِنْ كَانَ
الْحَوْضُ أَرْبَعًا فِي أَرْبَعٍ أَوْ مَا دُونَهُ يَجُوزُ، لِأَنَّ
الظَّاهِرَ أَنَّ الْمَاءَ الْمُسْتَعْمَلَ لَا يَسْتَقِرُّ فِي
مِثْلِهِ، بَلْ يَدُورُ حَوْلَهُ ثُمَّ يُخْرَجُ، فَيَكُونُ

comes out, so it becomes later flowing (water).

And if the Haudh is bigger (larger) than that, then it will not be allowed, because in it (the larger Haudh) water stops in it, so it will not be like flowing (water). So it will not be valid but wudu will be done at the entrance or at the exit.

And similar is the case of the fountain's water when it is five by five, and water comes out from it, if the water moves from its side and it accepts the motion, then wudu is allowed.

And Qazi Imam Fakhrud-Din (رحمته الله) said: The most correct is that this estimated (idea) is not necessary if the used water comes out at once because of its abundance, its power and its strength, in this situation wudu is allowed, otherwise not.

And the making of Wudu with snow, if it is melting in such a way that drops flow, Wudu is valid, otherwise he will do Tayammum.

There is a small Haudh a man dug from it a stream and he made the water circulated in it, so one did Wudu from the stream, in this situation, his wudu will be valid. And if the water gathered in a place and a man dug a stream from it and he made to run the water there, and he made the Wudu then the Wudu

كَالْجَارِي.

وَإِنْ كَانَ الْحَوْضُ أَكْبَرَ مِنْ ذَلِكَ، لَا يَجُوزُ.
لِأَنَّ الْمَاءَ يَسْتَقِرُّ فِيهِ، فَلَا يَكُونُ كَالْجَارِي
فَلَا يَجُوزُ إِلَّا أَنْ يَتَوَضَّأَ فِي الدُّخُولِ أَوِ الْخُرُوجِ.

وَكَذَلِكَ الْمَاءُ إِذَا كَانَ خَمْسًا فِي خَمْسٍ،
وَكَانَ الْمَاءُ يَخْرُجُ مِنْهَا، إِنْ كَانَ يَتَحَرَّكُ
الْمَاءُ مِنْ جَانِبِهِ وَهُوَ يَسْتَعِينُ بِالْحَرَكَةِ يَجُوزُ.

وَقَالَ الْقَاضِي الْأَمَامُ فَخْرُ الدِّينِ الْأَصَحُّ أَنَّ
هَذَا التَّقْدِيرَ غَيْرُ لَازِمٍ إِنْ خَرَجَ الْمَاءُ
الْمُسْتَعْمَلُ عَنْ سَاعَتِهِ لِكَثْرَتِهِ وَقُوَّتِهِ يَجُوزُ
وَالْأَفْلَا.

وَالْتَوَضُّؤُ بِالثَّلْجِ إِنْ كَانَ ذَائِبًا بِحَيْثُ يَتَقَاطَرُ
يَجُوزُ وَالْأَيْتِمُّ.

حَوْضٌ صَغِيرٌ كَرَى رَجُلٌ مِنْهُ نَهْرًا وَاجْرَى
الْمَاءَ فِيهِ فَتَوَضَّأَ مِنَ النَّهْرِ جَازٌ وَضَوْءُهُ وَإِنْ
اجْتَمَعَ الْمَاءُ فِي مَوْضِعٍ وَكَرَى رَجُلٌ مِنْهُ
نَهْرًا وَاجْرَى الْمَاءَ فَتَوَضَّأَ مِنْهُ جَازٌ وَضَوْءُهُ
الْكُلُّ إِذَا كَانَ بَيْنَ الْمَكَانَيْنِ مَسَافَةٌ وَإِنْ

of all of them is allowed provided, if there is a distance between the two places although it is very little.

It is stated in Al-Muheet. And it is narrated in 'Nawadir Al-Mualla' from Abi Yousaf (رحمته الله).

The water of the Hammam is with the position/status of the flowing water .

Until (therefore) a man entered his hand there is dirt/impurity on his hand , and it (water) will not be dirty.

But the predecessor Fuqaha in the definition of this saying there are different opinions. Some of them said: its meaning a special condition and that is when the water runs from the pipe towards the Haud h of the Hammam and the people take water from it with their hands constantly.

And some of them said it (i.e. water) is like/having position of the flowing water in all situations.

Can it not be seen that the large Haudh is attached (i.e. considered) totally with the running water in all aspects because of the common need (i.e. difficulties of the public).

And if the Junubi person entered (put) his hand into the Hammam's Haudh in order to get the bowl and there was no real dirt (Najast-e-Haqeeqiyah) on his hand; and Haud's water will be dirty according to Imam Abu-Haneefa and Sahibain say the water itself is clean

قُلْتُ.

ذَكَرَهُ فِي الْمُحِيطِ وَفِي نَوَادِرِ أَبِي الْمُعَلَّى عَنْ أَبِي يُوسُفَ .

مَاءُ الْحَمَّامِ بِمَنْزِلَةِ الْمَاءِ الْجَارِي .
حَتَّى إِذَا ادْخَلَ رَجُلٌ يَدَهُ فِيهِ قَدَرٌ لَمْ يَتَنَجَّسْ .

وَ اِخْتَلَفَ الْمُتَأَخِّرُونَ فِي بَيَانِ هَذَا الْقَوْلِ ؛
قَالَ بَعْضُهُمْ مُرَادُهُ حَالَةٌ مَخْصُوصَةٌ وَهُوَ مَا
إِذَا كَانَ الْمَاءُ يَجْرِي مِنَ الْأَنْبُوبِ إِلَى حَوْضِ
الْحَمَّامِ وَالنَّاسُ يَغْتَرِفُونَ مِنْهُ غُرْفًا مُتَدَارِكًا .

وَمِنْهُمْ مَنْ قَالَ هُوَ عِنْدَهُ بِمَنْزِلَةِ الْمَاءِ
الْجَارِي عَلَى كُلِّ حَالٍ لِأَجْلِ الضَّرُورَةِ .
الْأَيُّرَى أَنَّ الْحَوْضَ الْكَبِيرَ الْحَقَّ بِالْمَاءِ
الْجَارِي عَلَى كُلِّ حَالٍ لِأَجْلِ الضَّرُورَةِ .

وَلَوْ ادْخَلَ الْجُنُبُ يَدَهُ فِي حَوْضِ الْحَمَّامِ
لَطَلَبَ الْقُصْعَةَ وَ لَيْسَ عَلَى يَدِهِ نَجَاسَةٌ
حَقِيقِيَّةٌ ، يَتَنَجَّسُ مَاءُ الْحَوْضِ عِنْدَ أَبِي
حَنِيفَةَ وَ عِنْدَهُمَا الْمَاءُ طَاهِرٌ وَ مُطَهَّرٌ .

and has ability to make clean.

And if non-Muslims or children entered/put their hands (in the water), it will not be dirty when there is not any Najasat-e-Haqeeqiyah on their hands .

وَلَوْ أَدْخَلَ الْكُفَّارُ أَوْ الصَّبِيَّ أَيْدِيَهُمْ لَا يَتَنَجَّسُ إِذَا لَمْ يَكُنْ عَلَى أَيْدِيهِمْ نَجَاسَةٌ حَقِيقِيَّةٌ.

And if a child entered his hand in the Inaa (vessel, container dish) Wudu should be not done with that water as a precaution and if someone did wudu, it is permitted.

وَلَوْ أَدْخَلَ الصَّبِيُّ يَدَهُ فِي الْإِنَاءِ لَا يَتَوَضَّأُ بِهِ اسْتِحْسَانًا وَلَوْ تَوَضَّأَ بِهِ جَازٌ.

When the Haudh of the Hammam became dirty it will be clean when the similar amount of water came once.

حَوْضُ الْحَمَّامِ إِذَا تَنَجَّسَ يَطْهَرُ إِذَا خَرَجَ مِثْلُ مَا كَانَ فِيهِ مَرَّةً وَاحِدَةً.

And if a person doing wudu entered his head in the vessel with the intention of Masah or on his Khuff (leather socks) it will be permitted with agreement.

وَلَوْ أَدْخَلَ الْمُتَوَضِّئُ رَأْسَهُ فِي الْإِنَاءِ بِنِيَّةِ الْمَسْحِ أَوْ خُفِّهِ يَجُوزُ بِالْإِتِّفَاقِ.

And that water would not become Musta'mal (used water) according to Imam Abi Yousuf (رحمته الله), contrary to Imam Muhammad (رحمته الله)

وَلَا يَصِيرُ مُسْتَعْمَلًا عِنْدَ أَبِي يُوسُفَ خِلَافًا لِمُحَمَّدٍ.

CHAPTER DOING MASAH ON KHUFFAIN (Leather socks)

The Masah on leather shoes/Khuffain, is allowed according to Sunnah (to remove) every kind of Hadas which causing Wudu, providing when it is worn on perfect purification (i.e. at the time of Hadas must be perfect

فَصْلٌ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ

الْمَسْحُ عَلَيْهِمَا جَازٌ بِالسُّنَّةِ مِنْ كُلِّ حَدَثٍ مُوجِبٍ لِلْوُضُوءِ إِذَا لَبَسَهُمَا عَلَى طَهَارَةٍ كَامِلَةٍ.

purification).

So if a person is settled/resident, he can do Masah for one day and one night, and if one is a traveller he is allowed to do Masah three days and three nights.

And starting/beginning of Masah will commence just after the Hadas (ritual impurity). And Masah shall not be considered/ regarded at the time of Taharah and not the time of wearing.

So if he washed his feet and wore his Khuffain then completed Tahara (cleanliness) before the occurrence of Hadas, it will be valid to do Masah on the Khuffain according to us (Hanafi Madhab), (but) there is a different opinion of Imam Shafli (رحمته الله). The reason of this according to us (Hanafis) is that it is enough to have been wearing the Khuffain on perfect Taharah at the first Hadas.

AL-TAHARAT-UN-NAQISAH THE IMPERFECT TAHARAH

So it is the Taharah of Sahibul-Uzr (a disabled or excused person), so that a lady has Istihadha (bleeding because of some reasons) or who is in the similar reason when she did Wudu and wore the Khuff before anything appearing from her, she will do Masah like the healthy people.

وَقْتُ الْحَدَثِ:

فَإِنْ كَانَ مُقِيمًا، يَمْسَحُ يَوْمًا وَلَيْلَةً، وَإِنْ كَانَ مُسَافِرًا يَمْسَحُ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهَا.

وَابْتِدَاءُهَا عَقِيبُ الْحَدَثِ. وَلَا يُعْتَبَرُ وَقْتُ الطَّهَارَةِ وَلَا وَقْتُ اللَّبْسِ.

وَلَوْ غَسَلَ رِجْلَيْهِ وَلَبَسَ خُفَّيْهِ ثُمَّ اكْتَمَلَ الطَّهَارَةَ قَبْلَ أَنْ يَحْدُثَ جَاذَلَهُ الْمَسْحُ عَلَيْهِمَا عِنْدَ نَاحِلًا لِلشَّافِعِيِّ رَحِمَهُ اللهُ، لِأَنَّ عِنْدَنَا يَكْفِيهِ أَنْ يَكُونَ الْخُفُّ مَلْبُوسًا عَلَى طَهَارَةٍ كَامِلَةٍ عِنْدَ أَوَّلِ الْحَدَثِ.

وَالطَّهَارَةُ النَّاقِصَةُ

هِيَ طَهَارَةُ صَاحِبِ الْعُذْرِ، حَتَّى أَنْ الْمُسْتَحَاضَةَ وَ مَنْ فِي مَعْنَاهَا إِذَا تَوَضَّأَتْ وَلَبَسَتْ الْخُفَّ قَبْلَ أَنْ يَظْهَرَ مِنْهَا شَيْءٌ تَمْسَحُ كَالْأَصِحَّاءِ.

And if she wore (Khuffain) for attaining Taharah under a difficulty, she will not do Masah during only the limited time, according to us, and according to Imam Zufar (رحمته الله تعالى): She will do Masah in the Masah's time. The person who is wearing the Khuffain, it is not allowed to do Masah, when he has an essential bath/ghusl.

- 1) In Masah, the man and the woman are equal. And Masah is only external with the fingers not internal way in length from the toes and one will pull/stretch out (his hands) upto the calf, regarding it as washing.

And the 'Miqdar' (estimate) of the Fardh of that (Masah) is three fingers of the hand. And if ones put his hands from the calf and pulled them out towards the tips of the toes, it (Wudu) is permitted.

And similarly if he did Masah on them (i.e. Khuffain) by width, it is permitted. And similarly, if one did Masah with three fingers putting /pushing down, not pulling, it is allowed, but it will be against the Sunnah in all the matters (like that).

And how to do Masah on the Khuffain: that one will put his hands on the front of his Khuffain and he will keep away his palms and pull them towards the calf.

وَلَوْلَيْسَتْ بِطَهَارَةِ الْعَدْرِ
تَمَسَحُ فِي الْوَقْتِ فَقَطْ عِنْدَنَا وَعِنْدَ زُفَرٍ
رَحِمَهُ اللَّهُ تَعَالَى تَمَسَحُ تَمَامَ الْمُدَّةِ.
وَلَا يَجُوزُ الْمَسْحُ عَلَى الْخُفَّيْنِ لِمَنْ وَجَبَ
عَلَيْهِ الْغُسْلُ.

وَالرَّجُلُ وَالْمَرْءُ فِيهِ سَوَاءٌ. وَالْمَسْحُ عَلَى
ظَاهِرِهِمَا دُونَ بَاطِنِهِمَا خُطُوطًا بِالْأَصَابِعِ.
يَبْدَأُ مِنْ قَبْلِ الْأَصَابِعِ، وَيَمُدُّ إِلَى السَّاقِ
إِعْتِبَارًا بِالْغُسْلِ.

وَقَرَضُ ذَلِكَ مِقْدَارُ ثَلَاثِ أَصَابِعٍ مِنْ أَصَابِعِ
الْيَدِ، وَلَوْ وَضَعَ يَدَيْهِ مِنْ قَبْلِ السَّاقِ، وَ
مَدَّهُمَا إِلَى رُءُوسِ الْأَصَابِعِ جَازَ.

وَكَذَا لَوْ مَسَحَ عَلَيْهِمَا عَرْضًا جَازَ.
وَكَذَا لَوْ مَسَحَ بِثَلَاثِ أَصَابِعِ مَوْضُوعَةً غَيْرَ
مَمْدُودَةٍ جَازَ، لَكِنَّهُ يَكُونُ مُخَالَفًا لِلْسُّنَّةِ فِي
جَمِيعِ ذَلِكَ.

وَكَيْفِيَّةُ الْمَسْحِ: أَنْ يَضَعَ يَدَيْهِ عَلَى مُقَدِّمِ
خُفَّيْهِ وَيُجَافِي بَطْنَ كَفَّيْهِ، وَيَمُدَّهُمَا إِلَى
السَّاقِ.

Or he will put his palms with the fingers and he pulls them towards the calf completely.

And if he did Masah with the finger tips and keeps away the roots of the fingers and palms, then the Masah is not allowed but when the water is dropping.

And the Mustahab is that Masah should be performed with the innerside of the palm. And if somebody did Masah with the apparent/visible part of his palms, (so) it is allowed.

And if somebody did Masah on the inner (lower/side of the Khuffain or from the heels or from its sides, (then) it is not allowed.

And it is mentioned in the Muheet:.

If he made Wudu and did Masah with the moisture which remained on his both palms after washing it will be valid.

And if somebody did not perform Masah on his Khuffain, but he dived into the water not with the intention of Masah, or he walked in the wet grass with water or with rain it will be allowed.

And similarly is the case when the rain reached him, it will be a substitute of the Masah.

And there are in some narratives that it will not be valid, because it is a substitute like Tayammum.

أَوْ يَضَعُ كَفَّيْهِ مَعَ الْأَصَابِعِ وَيَمْدَهُمَا إِلَى السَّاقِ جُمْلَةً.

وَلَوْ مَسَحَ بَرَاءُ وَسِ الْأَصَابِعِ وَيَجَا فِي أَصُولِ الْأَصَابِعِ وَالْكَفِّ لَا يَجُوزُ الْمَسْحُ إِلَّا أَنْ يَكُونَ الْمَاءُ مُتْقَاطِرًا.

وَالْمُسْتَحَبُّ أَنْ يَمْسَحَ بِبَاطِنِ الْكَفِّ. وَلَوْ مَسَحَ بظَاهِرِ كَفَّيْهِ يَجُوزُ.

وَلَوْ مَسَحَ عَلَى بَاطِنِ خُفَّيْهِ أَوْ مِنْ قَبْلِ الْعَقَبَيْنِ أَوْ مِنْ جَوَانِبِهَا لَا يَجُوزُ.

وَذَكَرَ فِي الْمَحِيطِ: لَو تَوَضَّأَ وَمَسَحَ بِلَّةٍ بَقِيَتْ عَلَى كَفَّيْهِ بَعْدَ الْغَسْلِ يَجُوزُ.

وَلَوْ لَمْ يَمْسَحْ عَلَى خُفَّيْهِ وَلَكِنْ خَاضَ فِي الْمَاءِ لَا بِنِيَّةِ الْمَسْحِ، ^(١) أَوْ مَشَى فِي الْحَشِيشِ الْمُبْتَلِ بِالْمَاءِ أَوْ بِالْمَطَرِ يُجْزِيهِ.

وَكَذَلِكَ إِذَا أَصَابَهُ الْمَطَرُ يَنْوُبُ عَنِ الْمَسْحِ.

وَفِي بَعْضِ الرِّوَايَاتِ لَا يُجْزِيهِ لِأَنَّهُ خَلَفَ كَالْتِيَمِمْ. ^(٢) قَوْلُهُ لِأَنَّهُ الْمَسْحُ لَا تَشْتَرُطُ النِّيَّةُ لِلْمَسْحِ عَلَى الْخُفَّيْنِ، وَهُوَ الصَّحِيحُ. كَذَا فِي فَتْحِ الْقَدِيرِ. عَالِمُ الْغَيْبِ

And there will be no need for an intention in the matter of the Masah of the Khuff, there is a different view of Imam Shafi'i (رحمته الله).

And whoever started to do Masah while he was a local resident, then he started his journey before completion of a day and a night, he will do Masah for three days and three nights.

And whosoever started Masah while he is a traveller then he stayed/became a resident, if he (already) did Masah for one day and night or more than that, then it is essential for him to take them off.

And he will wash his feet; and if he (already) did Masah less than one day and night, he will complete the period of Masah for one day and one night.

And whoever wore 'Jarmooqain' (the leather shoe which is usually worn over the Khuff to save it) before doing Masah on the Khuff, one can do Masah on it (Jarmooqain).

If one became unpurified and had Masah on the Khuffain, then he wore the Jarmooqain, (now) he will not do Masah on the Jarmooqain.

And if he took off, one of them (Jarmooqain), so he must take off the other one.

And he has to do Masah on his Khuffain and Masah is not allowed on the torn Jarmooq, although his both Khuff are not torn.

وَلَا يُفْتَقَرُ إِلَى النِّيَّةِ فِي مَسْحِ الْخُفِّ،
خِلَافًا لِلشَّافِعِيِّ رَحْمَةُ اللَّهِ تَعَالَى.

وَمَنْ ابْتَدَأَ الْمَسْحَ وَهُوَ مُقِيمٌ فَسَافَرَ قَبْلَ تَمَامِ
يَوْمٍ وَلَيْلَةٍ مَسَحَ تَمَامَ ثَلَاثَةِ أَيَّامٍ وَلَيَالِيهَا.

وَمَنْ ابْتَدَأَ الْمَسْحَ وَهُوَ مُسَافِرٌ ثُمَّ أَقَامَ، إِنْ
كَانَ مَسَحَ يَوْمًا وَلَيْلَةً أَوْ أَكْثَرَ لَزِمَهُ نَزْعُهُمَا.

وَعَسَلَ رِجْلَيْهِ. وَإِنْ كَانَ مَسَحَ أَقَلَّ مِنْ يَوْمٍ
وَلَيْلَةٍ أَتَمَّ مَسْحَ يَوْمٍ وَلَيْلَةٍ.

وَمَنْ لَبَسَ الْجَرْمُوقَيْنِ فَوْقَ الْخُفَّيْنِ قَبْلَ أَنْ
يَمْسَحَ عَلَى الْخُفِّ مَسَحَ عَلَيْهِ.

فَإِنْ أَحْدَثَ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ لَبَسَ
الْجَرْمُوقَيْنِ لَا يَمْسَحُ عَلَى الْجَرْمُوقَيْنِ.

وَلَوْ نَزَعَ أَحَدَ الْجَرْمُوقَيْنِ فَلَهُ أَنْ يَنْزَعَ الْآخَرَ.

وَيَمْسَحُ عَلَى خُفِّهِ وَلَا يَجُوزُ الْمَسْحُ عَلَى
الْجَرْمُوقِ الْمُنْخَرِقِ وَإِنْ كَانَ خُفَاهُ غَيْرَ مُنْخَرِقَيْنِ.

And similarly, the Masah is not allowed on a Khuff, if it is a big tear which appears to be equal to three fingers from the toes of the foot. So if the tear is less than that, it is allowed.

And if there is a Kharq (tear) in one Khuff equal to two toes in one place or in two places in the other one, equal to one toe, the Masah is permitted.

And if one Khuff had various tears, they all will be gathered (i.e. because of having the Kharq equal to three toes in one Khuff). So it (Masah) will not be permitted.

And a condition will be made as to 'Zuhoor' (appearance/visibility) of the toes completely.

And if the big toe appeared, and it is the measure of three toes, without it (i.e. big toe), it (Masah) is allowed.

And if the length of Kharq is more than three fingers and the opening of Kharq is less than that, it will not stop permissibility of the Masah (i.e. Masah is permissible).

And similar is the Hukm (order) if its stitching has opened, but if it cannot be seen (anything) from his foot, Masah is allowed.

And if it appears while walking and do not appear in the condition of putting on (Khuff), it (i.e. Masah) will be prevented (not permitted).

وَكَذَا لَا يَجُوزُ الْمَسْحُ عَلَى خُفٍّ فِيهِ خَرَقٌ
كَبِيرٌ يُبَيِّنُ مِقْدَارُ ثَلَاثِ أَصَابِعٍ مِنْ أَصَابِعِ
الرَّجْلِ. فَإِنْ كَانَ أَقَلَّ مِنْ ذَلِكَ جَازَ.
وَأِنْ كَانَ الْخَرَقُ فِي خُفٍّ وَاحِدٍ قَدْرَ أَصْبَعَيْنِ
فِي مَوْضِعٍ أَوْ فِي مَوْضِعَيْنِ وَفِي الْآخَرِ قَدْرُ
إِصْبَعٍ جَازَ الْمَسْحُ.

وَأِنْ كَانَ فِي خُفٍّ وَاحِدٍ يُجْمَعُ، فَلَا يَجُوزُ.

وَيُشْتَرَطُ ظُهُورُ الْأَصَابِعِ بِكَمَالِهَا.

وَلَوْ ظَهَرَ الْإِبْهَامُ وَهِيَ مِقْدَارُ ثَلَاثَةِ أَصَابِعٍ مِنْ
غَيْرِهَا جَازَ.

وَلَوْ كَانَ طُولُ الْخَرَقِ أَكْثَرَ مِنْ قَدْرِ ثَلَاثِ
أَصَابِعٍ وَانْفَتْاحُهُ أَقَلُّ مِنْ ذَلِكَ لَا يَمْنَعُ
جَوَازَ الْمَسْحِ.

وَكَذَا لَوْ انْفَتَقَ خَرَزُهُ إِلَّا إِنَّهُ لَا يُرَى شَيْءٌ مِنْ
قَدَمِهِ يَجُوزُ الْمَسْحُ.

وَلَوْ كَانَ يَبْدُو حَالَةَ الْمَشْيِ وَلَا يَبْدُو حَالَةَ
الْوَضْعِ يَمْنَعُ.

Similarly, it is mentioned in Al-Muheet. And if the matter is on the contrary, it will not prevent (doing Masah).

And likewise, when it (the Kharq) is above the toe (i.e. larger), it will not prevent (Masah).

And when he intended to take off his Khuffain, he took out his foot from the Khuff, but the foot is still in the calf (of the Khuff), it (Masah) has broken.

And if he took out some part of the foot from its place (so in this situation, there are differences). It is narrated from Imam Abu-Hanifa (رحمته الله): when most of the heel comes out from the heel of the Khuff, then the Masah has broken."

And it is narrated in other Riwayaat (from Imam Abu Hanifa) when the Nazah (to take off the Khuff) becomes in condition that the usual walking with it becomes difficult then the Masah will be invalid.

And in another narration from him (Imam Abu Hanifa (رحمته الله)): If more of the foot comes out, it will break (i.e. Masah) otherwise not.

And it also in some other narrations too, if a measure of three toes remained in a place of the stationary/stable foot, Masah will not break.

And it is a narration from Imam Muhammad (رحمته الله), and most of the

مَنْيَةُ الْمُصَلِّي وَغَنِيَةُ الْمُتَبَدِّي

كَذَاذْكُرَهُ فِي الْمَحِيطِ.

وَلَوْ كَانَ الْأَمْرُ بِالْعَكْسِ لَا يَمْنَعُ.

وَكَذَا إِذَا كَانَ فَوْقَ الْكَعْبِ لَا يَمْنَعُ.

وَإِذَا أَرَادَ أَنْ يَخْلَعَ خُفَّيْهِ، فَنَزَعَ الْقَدَمَ مِنَ الْخُفِّ غَيْرَ أَنَّ الْقَدَمَ فِي السَّاقِ بَعْدُ، انْتَقَضَ مَسْحُهُ.

وَأَنْ نَزَعَ بَعْضَ الْقَدَمِ عَنْ مَكَانِهِ؛ رَوَى عَنْ أَبِي حَنِيفَةَ "أَنَّهُ إِذَا خَرَجَ أَكْثَرُ الْعَقَبِ عَنْ عَقَبِ الْخُفِّ، انْتَقَضَ الْمَسْحُ.

وَفِي الرِّوَايَاتِ إِذَا صَارَ بِحَالٍ تَعَدَّرَ الْمَشْيُ الْمُعْتَادُ مَعَهُ انْتَقَضَ.

وَفِي رَوَايَةٍ عَنْهُ: إِنْ خَرَجَ أَكْثَرُ الْقَدَمِ انْتَقَضَ وَالْأَفْلَا.

وَفِي بَعْضِ الرِّوَايَاتِ أَيْضًا إِنْ بَقِيَ فِي مَوْضِعٍ قَرَارِ الْقَدَمِ مِقْدَارُ ثَلَاثِ أَصَابِعَ لَا يَنْتَقِضُ، وَهُوَ رَوَايَةٌ عَنْ مُحَمَّدٍ وَبِهِ أَخَذَ بَعْضُ الْمَشَائِخِ.

Mashaikh have chosen it for Fatwa.

And it in the book of Salah which is written by Abdullah Za'frani:

A man did Masah on his Khuffain then water entered them, if one of the two feet became completely wet, (then) his Masah will break.

A man took out his heel from the heel of the Khuff, but the front of his foot is still in the Khuff, he has a choice to do Masah, until the front of his feet did not come out from the Khuff to the calf.

And it is mentioned in some places of Fatawa: If the front of the foot is in its (original) place and the heel comes out and enters (in this condition) his Masah will not break.

And similarly - if the Khuff is wide, when he raised his foot, the heel (also) raises until it comes out.

And when he put his foot down, the heel returned to its place, the Masah will not break.

And it is narrated from Imam Muhammad (ﷺ). There is a Khuff, in it is an open hole, and inside of the Khuff is a rag/piece of cloth, or of something other than it, without a hole, stitched in the Khuff, the Masah is allowed, just as it is similarly mentioned in the book of Az-Zakheerah (Treasure).

وَفِي كِتَابِ الصَّلَاةِ لِأَبِي عَبْدِ اللَّهِ الزَّعْفَرَانِيِّ:
رَجُلٌ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ دَخَلَ الْمَاءُ، إِنْ
أَبْتَلَ جَمِيعَ أَحَدَى الْقَدَمَيْنِ يَنْتَقِضُ مَسْحُهُ.

رَجُلٌ أَخْرَجَ عَقِبَهُ مِنْ عَقِبِ الْخُفِّ إِلَّا أَنَّ
مُقَدَّمَ قَدَمَيْهِ فِي الْخُفِّ لَهُ أَنْ يَمْسَحَ مَا لَمْ
يَخْرُجْ صُدُورُ قَدَمَيْهِ عَنِ الْخُفِّ إِلَى السَّاقِ.

وَذَكَرَ فِي بَعْضِ الْمَوَاضِعِ إِنْ كَانَ صُدُورُ
الْقَدَمِ فِي مَوْضِعِهِ وَالْعَقِبُ يَخْرُجُ وَيَدْخُلُ
لَا يَنْتَقِضُ مَسْحُهُ.

وَكَذَا لَوْ كَانَ الْخُفُّ وَاسِعًا إِذَا رَفَعَ الْقَدَمَ
يَرْتَفِعُ الْعَقِبُ حَتَّى يَخْرُجَ.

وَإِذَا وَضَعَ عَادَ الْعَقِبُ إِلَى مَوْضِعِهَا،
لَا يَنْتَقِضُ الْمَسْحُ.

وَعَنْ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ خُفٌّ فِيهِ فَتَقٌّ
مَفْتُوحٌ وَبِطَانَةُ الْخُفِّ مِنْ خِرْقَةٍ أَوْ مِنْ غَيْرِهَا
غَيْرُ مُنْفَتِقٍ مَخْرُوزًا فِي الْخُفِّ جَاZَا الْمَسْحُ.
كَذَا ذِكْرُهُ فِي الذَّخِيرَةِ.

And Masah is not allowed on the Turban, the cap/ hat, the Burqa/veil, nor the gloves.

And Masah is allowed on the bandages. And if someone strongly tightened (tied) it upon one without wudu, so if they fell/dropped without recovery (i.e. full health), Masah will not be null and void (i.e. invalid). And if they fell after recovery then it (Masah) is Baatil/void.

MASAH UPON BANDAGES

There are various methods of doing Masah on the bandages: If a bandage does not harm, he ought to wash underneath it. unanimously he ought to wash. And if washing with the cold water causes him harm but with warm water it does not harm him. It will be essential for him to wash with hot water and if washing it causes harm but doing Masah does not harm him, he will do Masah under the bandage.

And he is not allowed to do Masah on top of the bandage.

And this is the word of Qadhi Khan (i.e. what he said).

The Masah on the bandages is allowed when he is not able to do Masah on the injury, because while doing this water harms him.

And when he is able to do Masah on the injury, so it is not allowed for him to do Masah on the bandage.

وَلَا يَجُوزُ الْمَسْحُ عَلَى الْعِمَامَةِ وَالْقَلَنْسُوَةِ وَالْبُرْقُعِ .

وَيَجُوزُ الْمَسْحُ عَلَى الْجَبَائِرِ وَإِنْ شَدَّهَا عَلَى غَيْرِ وَضْوَةٍ، فَإِنْ سَقَطَتْ مِنْ غَيْرِ بَرٍّ لَا يَبْطُلُ الْمَسْحُ .

وَإِنْ سَقَطَتْ عَنْ بَرٍّ بَطُلَ .

الْمَسْحُ عَلَى الْجَبَائِرِ

وَالْمَسْحُ عَلَى الْجَبَائِرِ عَلَى وَجْهِهِ:

إِنْ كَانَ لَا يَضُرُّهُ غَسْلُ مَا تَحْتَهُ

يَلْزَمُهُ الْغَسْلُ بِالْإِجْمَاعِ وَإِنْ كَانَ يَضُرُّهُ

الْغَسْلُ بِالْمَاءِ الْبَارِدِ وَلَا يَضُرُّهُ بِالْمَاءِ الْحَارِّ،

يَلْزَمُهُ الْغَسْلُ بِالْمَاءِ الْحَارِّ وَإِنْ كَانَ يَضُرُّهُ

الْغَسْلُ وَلَا يَضُرُّهُ الْمَسْحُ، يَمْسَحُ مَا تَحْتَ

الْجَبِيرَةِ، وَلَا يَمْسَحُ فَوْقَ الْجَبِيرَةِ،

وَهَذَا لَفْظُ قَاضِي خَانَ .

وَالْمَسْحُ عَلَى الْجَبَائِرِ، إِنَّمَا يَجُوزُ إِذَا لَمْ يَقْدِرْ

عَلَى الْمَسْحِ عَلَى الْقَرْحَةِ .

بِأَنْ كَانَ يَضُرُّهَا الْمَاءُ

وَأَمَّا إِذَا كَانَ يَقْدِرُ عَلَى الْمَسْحِ عَلَى الْقَرْحَةِ

فَلَا يَجُوزُ لَهُ عَلَى الْجَبِيرَةِ .

Imam Burhan-ud-Din said: It must be learnt by heart this Masala (issue), because most of the people are unaware of this issue.

And if one did not do Masah on the bandage, while Masah does not cause him any harm, according to Imam Abu Hanifa (رضي الله عنه) it is allowed, but there is a different view of his students/Sahibain (Imams Yousuf and Muhammad رضي الله عنهما)

As concerns the 'Istiaab' (covering parts of the body by encircling them in Masah), it is a condition according to some theologians.

And some of them said: when he did Masah on most of the parts, then it is allowed.

And if he did Masah on half or less then it is not allowed.

And it is enough to rub only once and that is correct.

And if there is an injury in a place of washing and there is no injury under the whole of the bandage, Masah is allowed as a succession for the place of the injury.

And if a person has one of his feet cut off from the ankle or less than it, so the place of cut should be washed it is Fard to wash it. And if he washed the place of cut and he wore his Khuffain, now it would be seen if he washed the place of the cut and wore his Khuffain (now) it will be seen as if the back of his foot remained equal to three toes or more

قَالَ بَرْهَانُ الدِّينِ: يَنْبَغِي أَنْ يُحْفَظَ هَذِهِ الْمَسْئَلَةُ؛ فَإِنَّ النَّاسَ عَنْهَا غَافِلُونَ.

وَأَنْ تَرَكَ الْمَسْحَ عَلَى الْجَبِيرَةِ وَالْمَسْحَ لَا يَضُرُّهُ جَازَ عِنْدَ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ عَلَيْهِ خِلَافًا لَّهُمَا.

أَمَّا الْإِسْتِيْعَابُ، فَشَرْطٌ عِنْدَ الْبَعْضِ.

وَقَالَ بَعْضُهُمْ: "إِذَا مَسَحَ عَلَى أَكْثَرِهَا جَازَ"

وَأَنْ مَسَحَ عَلَى النِّصْفِ أَوْ أَقَلَّ لَا يَجُوزُ،

وَيَكْتَفِي بِالْمَسْحِ مَرَّةً وَاحِدَةً وَهُوَ الصَّحِيحُ.

وَلَوْ كَانَتْ الْجَرَاخَةُ فِي مَوْضِعِ الْغُسْلِ، وَلَيْسَ تَحْتَ جَمِيعِ الْجَبِيرَةِ جَرَاخَةٌ جَازَ الْمَسْحُ تَبَعًا لِمَوْضِعِ الْجَرَاخَةِ.

وَلَوْ كَانَ مَقْطُوعُ إِحْدَى الرَّجْلَيْنِ مِنَ الْكَعْبِ أَوْ دُونَهَا، فَإِنَّ غَسْلَ مَوْضِعِ الْقَطْعِ فَرَضٌ. وَلَوْ غَسَلَ مَوْضِعَ الْقَطْعِ وَلَيْسَ خُفُّهُ، يُنْظَرُ،

إِنْ كَانَ مَابَقِي مِنْ ظَهْرِ الْقَدَمِ مِقْدَارُ ثَلَاثِ أَصَابِعَ أَوْ أَكْثَرَ يَمْسَحُ وَإِلَّا يَغْسِلُهُمَا، لِأَنَّهُ

than that, he will do Masah otherwise he will wash them, therefore it is essential to wash the cut off part.

And if he is without toes (i.e. cut off toes) and some of his Khuffain are empty at the foot, so if the Masah occurred on the washable place equal to three toes, Masah is allowed, otherwise not.

And similarly is the order when the Khuff is wider and some of it is empty from the foot.

A man made Wudu and did Masah on the bandage and he wore his Khuffain, then he became unpurified (i.e. without Wudu) before the injury was not healed, so he made Wudu, he will do Masah on the bandage and on the Khuffain.

So if he became unpurified after the recovery, then he did Wudu (now) he will not do Masah because he has worn (Khuffain) upon imperfect purification. Similarly, it is mentioned in Sharah Al-Isbijabi.

And when there is a tear in his foot or his hand, so he put (some) medicine or fat in it, he will make the water pass over them (i.e. above the medicine or fat; and the Masah will not be sufficient to him.

And if there is the tear in his hand and indeed he is incapable of doing Wudu, and he will get help from another so

وَجَبَ غَسْلُ الْمَقْطُوعِ،

وَأِنْ كَانَ مَقْطُوعُ الْأَصَابِعِ وَبَعْضُ خُفِّهِ خَالٍ عَنِ الْقَدَمِ، فَإِنْ وَقَعَ الْمَسْحُ عَلَى الْمَغْسُولِ مِقْدَارَ ثَلَاثِ أَصَابِعَ، جَازَ الْمَسْحُ وَالْأَفْلَا.

وَكَذَا إِذَا كَانَ الْخُفُّ وَاسِعًا وَبَعْضُهُ خَالٍ عَنِ الْقَدَمِ.

رَجُلٌ تَوَضَّأَ وَمَسَحَ عَلَى الْجَبِيرَةِ وَلَبَسَ خُفَّيْهِ ثُمَّ أَحْدَثَ قَبْلَ مَا بَرَأَتْ الْجِرَاحَةُ فِتْوَضَّأَ يَمْسَحُ عَلَى الْجَبِيرَةِ وَالْخُفَّيْنِ.

فَإِنْ أَحْدَثَ بَعْدَ مَا بَرَأَتْ، فِتْوَضَّأَ لَا يَمْسَحُ لِأَنَّهُ لَبَسَ عَلَى طَهَارَةٍ نَاقِصَةٍ. كَذَا ذَكَرَهُ فِي شَرْحِ الْأَسْبِجَابِيِّ.

وَإِذَا كَانَ الشَّقَاقُ فِي رِجْلِهِ أَوْ يَدِهِ فَجَعَلَ فِيهِ الدَّوَاءَ أَوِ الشَّحْمَ يَمُرُّ الْمَاءُ فَوْقَ الدَّوَاءِ أَوِ الشَّحْمِ وَلَا يَكْفِيهِ الْمَسْحُ.

وَأِنْ كَانَ الشَّقَاقُ فِي يَدِهِ وَقَدْ عَجَزَ عَنِ الْوُضُوءِ يَسْتَعِينُ بغيرِهِ حَتَّى يُوَضِّيَهُ، فَإِنْ لَمْ

that he can make him do Wudu. So if he did not get help and he did Tayammum and performed prayer, his prayer is allowed according to Imam Abu Hanifa (رضي الله عنه), contrary to his two students. So if he did not find who would assist him in wudu, so his prayer is allowed without any opposition.

THE MASAH ON THE SOCKS

So it is not allowed according to Imam Abu Haneefa (رضي الله عنه) except when they are 'Mujallad' (i.e. made of leather) or 'Muna'al' (i.e. socks with leather underneath).

And the Sahibain said: It (Masah) is allowed when they are thick / strong, not soft/thin. And the Fat wah is upon this.

He said in Al-Zakheerah: And it is said Imam Abu Hanifa (رضي الله عنه) had returned back to the views of his two students/ Sahibain, at the end of his life.

The definition of thickness: that they (socks) attach to the calf without tying them with anything.

And the Masah is allowed on the Khuffs which are made from the Turkish matted and pressed wool, because it is possible to cover a distance with it (i.e. in a journey). And Allah (Ta'ala) knows better in all matters.

مَنْبِ الْمُصَلِّي وَغُنْيَةُ الْمُتَعَدِّ

يَسْتَعِينُ وَيَتِمُّمُ وَصَلَّى جَازَتْ صَلَوَتُهُ عِنْدَ أَبِي حَنِيفَةَ
خِلَافًا لَّهُمَا، فَإِنْ لَمْ يَجِدْ مَنْ يُؤْضِيهِ جَازَتْ صَلَوَتُهُ بِخِلَافٍ.

وَأَمَّا الْمَسْحُ عَلَى الْجَوَارِبِ

فَلَا يَجُوزُ عِنْدَ أَبِي حَنِيفَةَ
إِلَّا أَنْ يَكُونَا مُجَلَّدَيْنِ
أَوْ مُنْعَلَيْنِ. وَقَالَ يَجُوزُ

إِذَا كَانَا ثَخِينَيْنِ لَا يَشْفَانِ وَعَلَيْهِ الْفَتْوَى.

قَالَ فِي الذَّخِيرَةِ: وَقِيلَ رَجَعَ أَبُو حَنِيفَةَ إِلَى قَوْلِهِمَا فِي آخِرِ عُمُرِهِ.

وَحَدَّثَ الثَّخِينِ: أَنْ يَتَمَسَّكَ عَلَى السَّاقِ مِنْ غَيْرِ أَنْ يَشُدَّهُمَا بِشَيْءٍ.

وَيَجُوزُ الْمَسْحُ عَلَى الْخِفَافِ الْمُتَّخِذَةِ مِنَ اللَّبُودِ التُّرْكِيَّةِ لِإِمْكَانِ قَطْعِ الْمَسَافَةِ بِهَا. وَاللَّهُ أَعْلَمُ.

CHAPTER ON THE FACTORS WHICH BREACH THE WUDU

The significances of the breach of Wudu:

Everything that comes out from the two ways (i.e. urinal organ and anus).

And if wind containing bad smell came out through the front part of the man or the woman, the correct decision is that it will not break (i.e. the Wudu).

Thus it is mentioned in the Al-Muheet. And if wind came out from the 'Mifaddaat' (the woman's skin has been exposed from her front and back) it is essential to have Wudu.

And it is mentioned in Jami Qadi Khan: It is Mustahab for her to renew the Wudu.

And similar is the case when worm and small pebbles came out from these places of the man and the woman, there will be Wudu upon both of them.

And if worm came out from the mouth, or ear, or from the injury then Wudu will not break.

And if one inserted 'Mihqana' (syringe) then he took it out, if there is no wetness on her, Wudu will not break.

And that precaution is that Wudu should be done.

And if he put drops of oil in his penis hole, so it returned, then there is no Wudu upon him by Imam Abi Haneefa (رضي الله عنه) contrary to the Sahibain.

فَصْلٌ فِي نَوَاقِضِ الْوُضُوءِ

الْمَعَانِي النَّاقِضَةُ لِلْوُضُوءِ

كُلُّ مَا خَرَجَ مِنَ السَّبِيلَيْنِ.

وَإِنْ خَرَجَ مِنْ قُبْلِ الرَّجُلِ أَوِ الْمَرْأَةِ رِيحٌ مُتَنَبِّةٌ. الصَّحِيحُ أَنَّهُ لَا يَنْتَقِضُ.

كَذَا ذَكَرَهُ فِي الْمَحِيطِ: وَإِنْ خَرَجَ مِنَ الْمِفْضَاةِ يَجِبُ عَلَيْهَا الْوُضُوءُ.

وَذَكَرَ فِي جَامِعِ قَاضِي خَانَ أَنَّهُ يَسْتَحَبُّ لَهَا أَنْ تَتَوَضَّأَ.

وَكَذَا الدُّودُ وَالْحِصَاةُ إِذَا خَرَجَ مِنْ أَحَدِ هَذَيْنِ الْمَوْضِعَيْنِ فَعَلَيْهِمَا (أَيِ الرَّجُلِ وَالْمَرْأَةِ) الْوُضُوءُ.

وَإِنْ خَرَجَ الدُّودُ مِنَ الْفَمِ.

أَوْ الْأُذُنُ أَوْ الْجِرَاحَةُ لَا يَنْتَقِضُ.

وَإِنْ ادْخَلَ الْمَحْقَنَةَ ثُمَّ أَخْرَجَهَا، إِنْ لَمْ يَكُنْ عَلَيْهَا بَلَّةٌ لَا يَنْتَقِضُ.

وَالْأَحْوَطُ أَنْ يَتَوَضَّأَ.

وَإِنْ أَقْطَرَ الدَّهْنَ فِي إِحْلِيلِهِ فَعَادَ فَلَا وَضُوءَ عَلَيْهِ عِنْدَ أَبِي حَنِيفَةَ خِلَافًا لَّهُمَا.

And when he poured oil in his ears, so it stayed in his brain a full day, then it came out from his nose, so, there is no wudu upon him.

And if it returned from his mouth it will break.

And if water entered in his ear having a bath, then it came out from his nose, so there is no Wudu upon him.

And if he inserted cotton in his penis head fearing emergence of (the) urine, and there was no cotton, of course the urine would come out so there is no harm with it and his Wudu will not break unless the urine will not appear on the cotton.

And if the cotton disappeared then he brought it out or it came out wet, it (Wudu) has broken.

And if the internal/entering side of the cotton became wet and it did not cross to the external side, wudu did not break.

And if it (cotton) dropped, if it is wet, it broke and if it is dry it (wudu) did not break.

And similar is the Hukm (order) about the women's cotton pad, when it dropped either it is in the internal side of the 'Farj' (private part) or the external part of the Farj.

And if it (pad) entered in the Farj and external side of the filling became wet, it is broken, either it penetrates or not.

وَإِذَا صَبَّ دُهْنًا فِي أُذُنِهِ فَمَكَثَ فِي دِمَاجِهِ يَوْمًا ثُمَّ خَرَجَ مِنْ أَنْفِهِ فَلَا وَضُوءَ عَلَيْهِ.

وَأَنْ عَادَ مِنَ الْفَمِ يَنْتَقِضُ.

وَأَنْ دَخَلَ فِي أُذُنِهِ مَاءٌ عِنْدَ الْإِغْتِسَالِ ثُمَّ خَرَجَ مِنْ أَنْفِهِ فَلَا وَضُوءَ عَلَيْهِ.

وَأَنْ احْتَشَى فِي إِحْلِيلِهِ بِقُطْنَةٍ خَوْفًا مِنْ خُرُوجِ الْبَوْلِ، وَلَوْ لَا الْقُطْنَةُ لَكَانَ يَخْرُجُ مِنْهُ الْبَوْلُ فَلَبَّاسَ بِهِ، وَلَا يَنْتَقِضُ وَضُوءُهُ مَا لَمْ يَظْهَرَ الْبَوْلُ عَلَى الْقُطْنَةِ.

وَأَنْ غَابَتِ الْقُطْنَةُ ثُمَّ أَخْرَجَهَا أَوْ خَرَجَتْ رَطْبَةً انْتَقَضَ.

وَأَنْ ابْتَلَّ طَرَفُ الدَّخْلِ وَلَمْ يَنْفُذْ إِلَى الطَّرَفِ الْخَارِجِ لَمْ يَنْتَقِضْ.

وَأَنْ سَقَطَتْ، إِنْ كَانَتْ رَطْبَةً انْتَقَضَ، وَإِنْ كَانَتْ يَابِسَةً لَمْ يَنْتَقِضْ.

وَكَذَلِكَ الْحُكْمُ فِي كُرْسُفِ النِّسَاءِ إِذَا سَقَطَتْ سَوَاءً كَانَ الْكُرْسُفُ فِي الْفَرْجِ الدَّخْلِيِّ أَوْ فِي الْفَرْجِ الْخَارِجِ.

فَإِنْ كَانَتْ احْتَشَتْ فِي الْفَرْجِ الْخَارِجِ فَأَبْتَلَّ دَاخِلَ الْحَشْوِ انْتَقَضَ سَوَاءً نَفَذَ أَوْ لَمْ يَنْفُذْ.

And if it inserted in the internal side of the Farj, if it penetrates towards its external side, the Wudu has broken otherwise not.

As for the emergence anything except the two ways (private parts of human beings) so it will cause to break the Taharah according to us (Al-Ahn aaf), contrary to Imam Shafi'i (رحمته الله), the detail is those like vomiting, blood and likewise.

THE ISSUE OF VOMITING

However, when the vomiting is mouthful, the Wudu will break, it is equal either it is food, or water or Mirrah (a bitter essence/concentrated liquid) so if it is phlegm, the Wudu will not break according to (Imams) Abu Haneefa (رحمته الله) and Muhammad (رحمته الله) it is equal, either it came down from the head or climbed from the belly.

And if he vomited blood, if it is flowing which fell from the head, it (Wudu) will break unanimously, and if it is attached (e.g. blood clot) it will also not break agreed upon. And if it climbed from the belly, if it is a blood clot it will also not break, it is agreed upon (i.e. three Imams (رحمته الله)), except if it is a mouthful.

And if it (blood) is flowing, so according to (Imam) Haneefa's (رحمته الله) saying Wudu will be broken, and if it is not mouthful, according to (Imam) Muhammad (رحمته الله) it will not break until it is mouthful.

وَأَمَّا إِذَا احْتَشَتْ فِي الْفَرْجِ الدَّاحِلِ، إِنْ نَفَذَ إِلَى خَارِجِهِ انْتَقَضَ الْوُضُوءُ وَالْأَفْلَا.

أَمَّا الْخَارِجُ مِنْ غَيْرِ السَّبِيلَيْنِ فَيُوجِبُ انْتِقَاضَ الطَّهَارَةِ عِنْدَنَا عَلَى التَّفْصِيلِ خِلَافًا لِلشَّافِعِيِّ، كَالْقَيْءِ وَالدَّمِ وَنَحْوِهِمَا.

مَسْئَلَةُ الْقَيْءِ

إِذَا كَانَ مِلًّا الْفَمِ يَنْتَقِضُ الْوُضُوءُ، سَوَاءٌ كَانَ طَعَامًا أَوْ مَاءً أَوْ مِرَّةً، فَإِنْ كَانَ بَلْغَمًا لَا يَنْتَقِضُ الْوُضُوءُ عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ، سَوَاءٌ نَزَلَ مِنَ الرَّأْسِ أَوْ صَعِدَ مِنَ الْجَوْفِ.

إِنْ قَاءَ دَمًا إِنْ كَانَ سَائِلًا نَزَلَ مِنَ الرَّأْسِ يَنْتَقِضُ اتِّفَاقًا، وَإِنْ كَانَ عَلَقًا لَا يَنْتَقِضُ أَيْضًا بِالْإِتِّفَاقِ. وَإِنْ صَعِدَ مِنَ الْجَوْفِ، إِنْ كَانَ عَلَقًا لَا يَنْتَقِضُ أَيْضًا بِالْإِتِّفَاقِ إِلَّا أَنْ يَمْلَأَ الْفَمَ.

وَإِنْ كَانَ سَائِلًا فَعَلَى قَوْلِ أَبِي حَنِيفَةَ وَمُحَمَّدٍ يَنْتَقِضُ وَإِنْ لَمْ يَكُنْ مِلًّا الْفَمِ، وَعِنْدَ مُحَمَّدٍ لَا يَنْتَقِضُ مَا لَمْ يَكُنْ مِلًّا الْفَمِ.

And if he vomited food little by little, the sitting session is one accordingly, the vomited material will be gathered according to Imam Abi-Yousuf (رحمته الله) then the decision will be made.

And Imam Muhammad said, "If the cause is the same (united) then the Wudu will break otherwise not."

And the interpretation/explanation of unity of Sabab (reason) is that when he vomited a second time before having rest (calmness) from feeling sick and disturbance.

As to (the drops) of blood and the like or be of the same nature of that when it emerged from the body, if it flowed (Wudu) is broken, otherwise not.

On the basis of this, there are many issues one of them is:

A blister was peeled so water, or blood or pus discharged from it, if it flowed from the head of the injury it will break and if it did not flow, it will not break.

The explanation of flowing is that it descends from the head of the injury.

However, when it rose high on the head of the wound and did not fall, it will not be flowing.

And some of the Fuqaha said: when the blood came out and crossed to a place it attached to it, the order of purity means when the blood came out from the head of his nose or towards his ear, if it

وَأِنْ قَاءَ طَعَامًا قَلِيلًا قَلِيلًا إِنْ اتَّحَدَ الْمَجْلِسُ، يَجْمَعُ عِنْدَ أَبِي يُوسُفَ،

وَقَالَ مُحَمَّدٌ إِنْ اتَّحَدَ السَّبَبُ وَإِلَّا فَلَا.

وَتَفْسِيرُ اتِّحَادِ السَّبَبِ أَنَّهُ إِذَا قَاءَ ثَانِيًا قَبْلَ سَكُونِ النَّفْسِ عَنِ الْغَشْيَانِ وَالْهَيْجَانِ.

وَأَمَّا الدَّمُ وَنَحْوُهُ إِذَا خَرَجَ مِنَ الْبَدَنِ، إِنْ سَالَ نَقُضَ وَإِلَّا فَلَا.

وَعَلَى هَذَا مَسَائِلٌ مِنْهَا: نَفْطَةٌ قُشِرَتْ، فَسَالَ مِنْهَا مَاءٌ أَوْ دَمٌ أَوْ صَدِيدٌ إِنْ سَالَ عَنْ رَأْسِ الْجُرْحِ يَنْتَقِضُ، وَإِنْ لَمْ يَسَلْ لَا يَنْتَقِضُ.

تَفْسِيرُ السَّيْلَانِ أَنْ يَنْحَدِرَ عَنْ رَأْسِ الْجُرْحِ.

وَأَمَّا إِذَا كَانَ عَلَى رَأْسِ الْجُرْحِ وَلَمْ يَنْحَدِرْ لَا يَكُونُ سَائِلًا. وَقَالَ بَعْضُهُمْ إِذَا خَرَجَ الدَّمُ وَتَجَاوَزَ إِلَى مَوْضِعٍ يَلْحَقُهُ حُكْمُ التَّطْهِيرِ يَعْنِي إِذَا خَرَجَ الدَّمُ مِنَ الرَّأْسِ إِلَى أَنْفِهِ أَوْ إِلَى أُذُنِهِ، إِنْ سَالَ إِلَى

flowed to a place which is essential to be cleaned at bathing time, it (wudu) is broken.

And if he did Masah from the head of the injury with cotton, then it came out so he wiped out again and again or he put on there dust/soil, now it will be seen:

If it is in such a condition that if he left it, surely it would flow, (Wudu) has broken otherwise not.

And if he spat and in his spittle there is blood, if the spittle is Ghalib (excessive), so the wudu is not essential upon him, and if both of them are equal as a precaution he has to make Wudu.

And if he bit something so he saw on it a sign of the blood, there is no Wudu upon him.

And some of the Mashaikh said, "He must put his sleeve or his finger in that place, if he found the blood therein it (Wudu) has broken, otherwise not.

And it is narrated from Imam Muhammad (رحمته الله) whereas an old man when he has 'Ramad' (eye disease, inflammation of the eye) in his eye, and tears flow from it, I give my order/decree with wudu at every prayer time. Therefore, I have fear that it will be pus whatever flows from it. So he will be an excused person.

مَوْضِعٌ يَجِبُ تَطْهِيرُهُ عِنْدَ الْإِغْتِسَالِ نَقْضٌ.

وَإِنْ مَسَحَ عَنْ رَأْسِ الْجُرْحِ بِقُطْنَةٍ
ثُمَّ خَرَجَ فَمَسَحَ ثُمَّ وَثَّمَ أَوْ أَلْقَى التُّرَابَ عَلَيْهِ
يَنْظُرُ:

إِنْ كَانَ بِحَالٍ، لَوْتَرَكَهُ لَسَالَ نَقْضٌ وَإِلَّا فَلَا.
وَلَوْ بَزَقَ وَفِي بُزَاقِهِ دَمٌ، إِنْ كَانَ الْبُزَاقُ غَالِبًا،
فَلَا فَعَلَيْهِ الْوُضُوءُ، وَإِنْ اسْتَوَيَا، يَتَوَضَّأُ
إِحْتِيَاظًا.

وَلَوْ عَضَّ شَيْئًا فَرَأَى عَلَيْهِ أَثَرَ الدَّمِ، فَلَا وَضُوءَ
عَلَيْهِ.

وَقَالَ بَعْضُ الْمَشَائِخِ يُبَغْيَى أَنْ يَضَعَ كُمَّهُ
أَوْ أَصْبَعَهُ فِي ذَلِكَ الْمَوْضِعِ، إِنْ وَجَدَ الدَّمَ فِيهِ
نَقْضٌ وَإِلَّا فَلَا.

وَرَوَى عَنْ مُحَمَّدٍ أَنَّهُ قَالَ: الشَّيْخُ إِذَا كَانَ فِي
عَيْنِهِ رَمَدٌ وَيَسِيلُ الدَّمُوعُ مِنْهَا أَمْرُهُ بِالْوُضُوءِ
وَقَتَّ كُلَّ صَلَاةٍ، لِأَنِّي أَخَافُ أَنْ يَكُونَ
مَا يَسِيلُ مِنْهُ صَدِيدًا، فَيَكُونُ صَاحِبَ عُدْرٍ.

أَصْحَابُ الْأَعْدَارِ وَأَذْكَارُ الْوُضُوءِ:

It is mentioned in Al-Fatawa: the abscess in the eye is equal to substituting the injury which will not have recovery, and the person who is suffering with the injury which is not recoverable, and who has copiousness/continuity of the urine and the 'Al-Mustahadha' and prolonged morbid-menstruation, the person who has a continuous nose bleed, or have an escape of the wind, and who have free stomach (i.e. cannot control it), they have to renew their Wudu for every prayer, and they can pray with that Wudu in the time whatever they want to pray Fard and Nafl prayers. So when the time is expired their wudu is Batil (in vain).

And if the Mutahadha made Wudu at the sunrise time, her Taharat (Wudu) will remain until the time of Zuhr goes (i.e. finishes), according to (Imams) Abu Hanifa & Muhammad (Tarfain), contrary to the view of (Imam) Abu-Yousuf and (Imam) Zufar (رحمهما الله).

And it is essential for the injured person to bind his injury to reduce the dirt.

And if (from) the blood reached the clothing more than the amount of a Dirham, it is essential for him to wash it when he knew that if he washed it it will not be dirty a second time.

وَفِي الْفَتَاوَى: الْغَرْبُ فِي الْعَيْنِ بِمَنْزِلَةِ الْجَرْحِ الَّذِي لَا يَرْفَأُ. وَأَمَّا صَاحِبُ الْجَرْحِ الَّذِي لَا يَرْفَأُ، وَمَنْ بِهِ سَلْسُ الْبَوْلِ وَالْمُسْتَحَاضَةُ وَمَنْ بِهِ الرَّعَافُ الدَّائِمُ أَوْ انْفِلَاتُ الرِّيحِ وَاسْتِطْلَاقُ الْبَطْنِ يَتَوَضَّؤُونَ لَوَقْتِ كُلِّ صَلَاةٍ فَيُصَلُّونَ بِذَلِكَ الْوُضُوءِ فِي الْوَقْتِ مَا شَاءَ وَأَمِنْ الْفَرَائِضِ. وَالنَّوَافِلِ، فَإِذَا خَرَجَ الْوَقْتُ بَطُلَ وَضُوءُهُمْ.

وَأَنَّ تَوَضَّاتِ الْمُسْتَحَاضَةِ حِينَ تَطْلُعَ الشَّمْسُ، تَبْقَى طَهَارَتُهَا حَتَّى يَذْهَبَ وَقْتُ الظُّهْرِ، عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ خِلَافًا لِأَبِي يُوسُفَ وَزُفَرَ.

وَيَنْبَغِي لِلْمَجْرُوحِ أَنْ يَرْبُطَ جُرْحَهُ تَقْلِيلًا لِلنَّجَاسَةِ.

وَأَنْ أَصَابَ الثَّوْبَ مِنْ ذَلِكَ الدَّمِ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ لَزِمَهُ غَسْلُهُ إِذَا عَلِمَ أَنَّهُ لَا غَسْلَهُ لَا يَتَنَجَّسُ ثَانِيًا.

And if the 'Mahal/place/situation is in a condition if he washed it, it will be dirty before finishing the prayer a second time. And it is permitted for him, he should not wash it, that is the Mukhtar (chosen decision).

And the excused person, when the blood was stopped from emerging by cure, he will come out from being an excused.

For this reason, a venesectioner will not be excused, on the contrary of the menstruating when she filled/ inserted (a cotton pad, this will not take her out or from the status of menstruation.

A man has smallpox, water came out from it, it is flowing, so he made Wudu, then the injury flowed, which was not flowing (before), his Wudu has broken.

Therefore smallpox is (considered to have the status of) many injuries.

And on the basis of this, is the issue of the nostril, and a person of continual ritual impurity, upon whom does not pass over him a complete time of a prayer but with the Hadas/ritual impurity found in him.

And when an excused person did Wudu for another Hadas (when it occurred), the bleeding has stopped, then it started to flow (so in this case) it is essential to have the Wudu. It is mentioned in the 'Ahkaam Al-Fiqh'.

(1) Mankharain: mean nostril, whether one nostril is bleeding or both of them.

وَلَوْ كَانَ الْمَحَلُّ بِحَالٍ لَوُغْسَلَهُ يَتَنَجَّسُ قَبْلَ الْفَرَاغِ مِنَ الصَّلَاةِ ثَانِيًا، جَاذِلَهُ أَنْ لَا يَغْسِلَهُ، هُوَ الْمُخْتَارُ.

وَصَاحِبُ الْعُذْرِ، إِذَا مَنَعَ الدَّمُ عَنِ الْخُرُوجِ بِالْعِلَاجِ يَخْرُجُ مِنْ أَنْ يَكُونَ صَاحِبَ الْعُذْرِ.

وَلِهَذَا الْمَعْنَى، الْمَفْتَصِدُ لَا يَكُونُ صَاحِبَ عُذْرٍ، بِخِلَافِ الْحَائِضِ إِذَا احْتَشَتْ، لَا تَخْرُجُ مِنْ أَنْ تَكُونَ حَائِضًا.

رَجُلٌ بِهِ جُدْرِيٌّ خَرَجَ مِنْهَا مَاءٌ هُوَ سَائِلٌ فَتَوَضَّأَ ثُمَّ سَالَ الْقُرْحَةُ الَّتِي لَمْ تَكُنْ سَائِلَةً نَقُضَ وَضُوْءُهُ، لِأَنَّ الْجُدْرِيَّ قُرُوحٌ مُتَعَدِّدَةٌ.

وَعَلَى هَذَا مَسْئَلَةُ الْمَنْخَرَيْنِ، وَصَاحِبِ الْحَدَثِ الدَّائِمِ مَنْ لَا يَمُضِي عَلَيْهِ وَقْتُ صَلَاةٍ كَامِلٍ إِلَّا وَالْحَدَثُ الَّذِي ابْتُلِيَ بِهِ يَوْجَدُ مِنْهُ فِيهِ.

وَإِذَا تَوَضَّأَ صَاحِبُ الْعُذْرِ لِحَدَثٍ آخَرَ وَالدَّمُ مُنْقَطِعٌ ثُمَّ سَالَ فَعَلَيْهِ الْوُضُوْءُ. ذُكِرَ فِي أَحْكَامِ الْفِقْهِ.

And when the bleeding has finished a complete time (of the prayer) he will be excluded from being an excused person.

A man scattered (i.e. cleared his nose) so from his nose a clot of blood dropped, his Wudu did not break. And if he trickled (i.e. blood) then it has broken.

And a tick (blood sucking insect) when it sucked the part of the body and it (tick) filled with blood, if it is a large one, it (Wudu) is broken, and if it is a small one, it does not break.

As for the leech, when it sucked until it became full as if it has fallen down, truly (its blood) began to flow (i.e. because it sucked too much blood), it has broken (i.e. Wudu)

As for the fly or the mosquito when they sucked and became full, Wudu will not break.

As for the little/less blood and little amount of vomit, when they are not Hadas it will not be dirt.

When it reached the cloth it will not prevent allowing prayer although it is excessive and similarly the sleep is breaking (Wudu) when he was lying on the side or being supported (i.e. cushion, wall, etc.) or leaning towards a thing, if it is removed from him, certainly he will fall (down), and if he slept in the prayer while standing or bowing or prostrating or sitting, (so in

وَإِذَا انْقَطَعَ الدَّمُ وَقَتًا كَامِلًا يَخْرُجُ مِنْ أَنْ يَكُونَ صَاحِبَ عُدْرٍ.

رَجُلٌ انْتَشَرَ فَسَقَطَتْ مِنْ أَنْفِهِ كُتْلَةٌ دَمٍ لَمْ يَنْتَقِضْ. وَإِنْ قَطَرَتْ انْتَقَضَ.

وَالْقِرَادُ إِذَا مَصَّ الْعُضْوَ وَامْتَلَأَ دَمًا، إِنْ كَانَ كَبِيرًا، انْتَقَضَ، وَإِنْ كَانَ صَغِيرًا لَا يَنْتَقِضُ.

أَمَّا الْعَلَقُ إِذَا مَصَّتْ حَتَّى امْتَلَأَتْ بِحَيْثُ لَوْ سَقَطَتْ لَسَالَ انْتَقَضَ.

وَأَمَّا الذُّبَابُ أَوِ الْبَعُوضُ إِذَا مَصَّ وَامْتَلَأَ لَا يَنْتَقِضُ.

وَأَمَّا الدَّمُ الْقَلِيلُ وَالْقَيْءُ الْقَلِيلُ فَلَمَّا لَمْ يَكُنْ حَدَثًا لَمْ يَكُنْ نَجَسًا.

فَإِذَا أَصَابَ الثَّوْبَ لَا يَمْنَعُ جَوَازَ الصَّلَاةِ وَإِنْ فَحَشَ. وَكَذَا النَّوْمُ نَاقِضٌ إِذَا كَانَ مُضْطَجِعًا أَوْ مُتَكِّئًا أَوْ مُسْتِنِدًّا إِلَى شَيْءٍ لَوْ أُرْزِلَ عَنْهُ لَسَقَطَ. وَإِنْ نَامَ فِي الصَّلَاةِ قَائِمًا أَوْ رَاكِعًا أَوْ سَاجِدًا أَوْ قَاعِدًا فَلَا وَضُوءَ عَلَيْهِ.

all these positions) there is no (essential) Wudu upon him.

And if one is out of the prayer, so he slept on prostrating condition, so there are different views of the Ulema.

And the clear teaching/way is that, it will be considered Hadas.

And or he slept on his buttocks while putting them on his heels or putting his belly on his thigh, his Wudu will not break.

Imam Muhammad has mentioned it in the book 'Salatul-As aar':

And if one is 'Muhtabyan' (legs are drawn up and wrapped in one's garment) and slept, there is no wudu upon him. And similarly if one slept while putting his head on his knees in this condition.

And similarly if one slept fourfold (a square) wudu will not break. And similar is the case if he slept on his buttocks.

And if the sleeping person has fallen, if he awoke after falling on the earth so it shall be Wudu upon him.

And if he awoke before the fall/slip, so there is no Wudu upon him.

And if one slept on the bare back of an animal, if it is the condition of rising or straightness, it would not break, and if it is a situation of descending it will

إِنْ كَانَ خَارِجَ الصَّلَاةِ فَنَامَ عَلَى هَيْئَةِ السَّاجِدِ فَفِيهِ اخْتِلَافٌ.
وَزَاهِرُ الْمَذْهَبِ أَنْ يَكُونَ حَدَثًا.

وَأِنْ نَامَ قَاعِدًا أَوْ وَاضِعًا أَلْيَتِيهِ عَلَى عَقْبِيهِ أَوْ وَاضِعًا بَطْنَهُ عَلَى فَخْذِيهِ لَا يَنْتَقِضُ وُضُوؤُهُ.
ذَكَرَ مُحَمَّدٌ فِي كِتَابِ صَلَاةِ الْأَثَارِ.

وَلَوْ نَامَ مُحْتَبِيًا لَا وُضُوءَ عَلَيْهِ وَكَذَلِكَ وَضَعُ فِي هَذِهِ الْحَالَةِ رَأْسَهُ عَلَى رُكْبَتِيهِ.

وَأِنْ نَامَ مُرَبَّعًا لَا يَنْتَقِضُ الْوُضُوءُ. وَكَذَا لَوْ نَامَ مُتَوَرِّكًا.

وَأِنْ سَقَطَ النَّائِمُ، إِنْ انْتَبَهَ بَعْدَ مَا سَقَطَ عَلَى الْأَرْضِ فَعَلَيْهِ الْوُضُوءُ،
وَأِنْ انْتَبَهَ قَبْلَ السَّقُوطِ، فَلَا وُضُوءَ عَلَيْهِ.

وَأِنْ نَامَ عَلَى دَابَّةٍ عُرْيَانَةٍ، إِنْ كَانَ حَالُهُ الصُّعُودِ أَوْ الْإِسْتَوَاءِ لَا يَنْتَقِضُ، وَإِنْ كَانَ

break.

If he was riding in the 'Aakaf' (sedan chair) or in saddle (of an animal) in both conditions Wudu will not break.

And similar is the drowsiness and madness which are breaking (wudu), although it was little.

And similar is the intoxication/drunkenness.

And the definition of the intoxication is:

The man cannot be recognized from the woman.

And it is stated in Al-Muheet:

"When he enters in some of his gait (manner of walking), he is sluggish/staggers, that is Sukraan."

And similar is laughing boisterously in every prayer being that of Ruku and Sujood, Wudu and prayer altogether will be invalid, it is equal (whether) it is intentionally or forgetfully.

And if someone laughed loudly in the Funeral prayer or in Sajda-e-Tilawah, his Wudu will not break.

And if he slept during his prayer then he laughed loudly, his Sala h will be Fasid, but his Wudu will not break, it is mentioned in 'Al-Asl'.

And it is stated in Al-Muheet:

"His prayer and Wudu will be Faasid.

And this decree is taken by the later Mashaikh.

And if a child laughed in his Salah, his

حَالَةُ الْهَبُوطِ يَنْتَقِضُ.

وَلَوْ كَانَ رَاكِبًا فِي الْأَكَافِ أَوْ فِي السَّرَجِ،

لَا يَنْتَقِضُ فِي الْحَالَيْنِ. وَكَذَا الْأَعْمَاءُ وَالْجُنُونُ

نَاقِضٌ وَإِنْ قَلَّ.

وَكَذَا السُّكْرُ،

وَحَدُّ السُّكْرَانِ:

لَا يَعْرِفُ الرَّجُلُ مِنَ الْمَرْءِ ق.

وَقَالَ فِي الْمَحِيطِ:

إِنَّهُ إِذَا دَخَلَ فِي بَعْضِ مَشْيِهِ تَحَرُّكٌ، فَهُوَ

سُكْرَانٌ.

وَكَذَا الْقَهْقَةُ فِي كُلِّ صَلَاةٍ ذَاتِ رُكُوعٍ وَسُجُودٍ

يَنْقُضُ الْوُضُوءَ وَالصَّلَاةَ جَمِيعًا سَوَاءً كَانَ

عَامِدًا أَوْ نَاسِيًا.

وَإِنْ قَهَقَهُ فِي صَلَاةِ الْجَنَازَةِ أَوْ فِي سَجْدَةِ

التَّلَاوةِ لَا يَنْتَقِضُ وَضُوءُهُ.

وَإِنْ نَامَ فِي صَلَاتِهِ ثُمَّ قَهَقَهُ، فَسَدَتْ صَلَاتُهُ

وَلَا يَنْتَقِضُ وَضُوءُهُ، ذِكْرُهُ فِي الْأَصْلِ.

وَقَالَ فِي الْمَحِيطِ: فَسَدَتْ صَلَاتُهُ وَوُضُوءُهُ.

وَبِهِ أَخَذَ عَامَّةُ الْمَشَائِخِ الْمُتَأَخِّرِينَ.

وَإِنْ قَهَقَهُ الصَّبِيُّ فِي صَلَاتِهِ لَا يَنْتَقِضُ وَضُوءُهُ.

wudu will not break.

As for Tabassum/smiling neither wudu nor Salah will break.

And the definition of Qahqah:

Some of them defined: "That is in which appears/occurs "Qaf" and "Haa", and could be heard by himself or by his neighbours."

And some of them said: "When his molars appear and stop him from the Qira'a (reciting).

And the definition of 'Tabassum': "Which he cannot listen and nor his neighbours."

And it is mentioned in Al-Khaqaniyah: "The Tabassum/smiling will not nullify the Wudu and the prayer.

And 'Dihk' laughter will spoil the prayer not the Wudu.

The definition of laughing is that which could be listened by him only, not by his neighbours.

And it is the same condition for 'Mubashrat-e-Fahisha.' (voluntary sexual intercourse between husband and wife and there were no ordinary obstacle between them) breaks the wudu according to (Imam) Abu Hanifa and (Imam) Abu Yousuf, contrary to (Imam) Muhammad (ﷺ)

As for the man touching his penis or eating everything which was touched/cooked by fire, so far as it will not break the Wudu according to us (Al-Ahna af), in contradiction to (Imam) Shafi'i (ﷺ).

وَأَمَّا التَّبَسُّمُ فَلَا يَنْقُضُ الْوُضُوءَ وَالصَّلَاةَ.

وَحَدُّ الْقَهْقَهَةِ قَالَ بَعْضُهُمْ:

"هُوَ مَا يَظْهَرُ فِيهِ الْقَافُ وَالْهَاءُ وَيَكُونُ مَسْمُوعًا لَهُ وَلَجِيرَانِهِ."

وَقَالَ بَعْضُهُمْ: إِذَا بَدَتْ نَوَاجِدُهُ وَمَنَعَهُ عَنِ الْقِرَاءَةِ.

وَحَدُّ التَّبَسُّمِ مَا لَا يَكُونُ مَسْمُوعًا لَهُ وَلَا لَجِيرَانِهِ.

وَذَكَرَ فِي الْخَاقَانِيَّةِ:

التَّبَسُّمُ لَا يَبْطِلُ الْوُضُوءَ وَالصَّلَاةَ. وَالضَّحْكُ يُفْسِدُ الصَّلَاةَ لَا الْوُضُوءَ.

وَحَدُّ الضَّحْكِ أَنْ يَكُونَ مَسْمُوعًا لَهُ دُونَ جِيرَانِهِ.

وَكَذَلِكَ الْمُبَاشَرَةُ^(١) الْفَاحِشَةُ نَاقِضَةٌ لِلْوُضُوءِ عِنْدَ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ وَأَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ خِلَافًا لِمُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ

وَأَمَّا مَسُّ الذَّكَرِ أَوْ أَكْلُ كُلِّ شَيْءٍ مِمَّا مَسَّتْهُ النَّارُ، فَإِنَّهُ لَا يَنْقُضُ الْوُضُوءَ عِنْدَنَا خِلَافًا لِلشَّافِعِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ.

(١) المباشرة الفاحشة: Direct meeting of married couple freely.

If one shaved hair or cut the nails after making Wudu, it will not be essential on him to repeat the Wudu.
And it is not necessary to pass the water over it (i.e. hair or nails).

And whoever has certainty in the Wudu or has a doubt in the Hadas/impurity, so there is no wudu upon him.

And whoever has a doubt in the Wudu and one has certainty in the impurity, so Wudu will be upon him.

And who soever has a doubt during the Wudu, so it is essential to wash in which he has a doubt. And if he has a doubt after completion of the Wudu, so it will not be considered unless he has certainty/surety.

CHAPTER ON THE IMPURITY

And it has two kinds:

- (a) Nijasah Ghalizah (Thick impurity) and
- (b) Nijasah Khafifah (light impurity).

As related to the Nijasat Ghalizah like excrement, urine, blood, wine, excrement of the dog, the meat of the pig and all its parts, and the meat of those (animals or birds) which is being eaten when it is not slaughtered by the Name of Allah.

However, when he slaughtered by the Name of Allah and he prayed with its meat or with its skin before tanning so

مَنِ الْمُصَلِّي وَغَنِيَةُ الْمُتَبَدِّي

وَلَوْ حَقَّقَ الشَّعْرَ أَوْ قَلَّمَ الْأَظْفَارَ بَعْدَ مَا تَوَضَّأَ
لَا يَجِبُ عَلَيْهِ إِعَادَةُ الْوُضُوءِ
وَلَا إِمْرَارُ الْمَاءِ عَلَيْهِ.

وَمَنْ تَيَقَّنَ فِي الْوُضُوءِ وَشَكَّ فِي الْحَدَثِ فَلَا
وُضُوءَ عَلَيْهِ.

وَمَنْ شَكَّ فِي الْوُضُوءِ وَتَيَقَّنَ فِي الْحَدَثِ
فَعَلَيْهِ الْوُضُوءُ.

وَمَنْ شَكَّ فِي خِلَالِ الْوُضُوءِ فَعَلَيْهِ غَسْلُ
مَا شَكَّ فِيهِ. وَإِنْ شَكَّ بَعْدَ تَمَامِ الْوُضُوءِ
فَلَا يُلْتَفَتُ مَا لَمْ يَتَيَقَّنْ.

فَصْلٌ فِي الْأَنْجَاسِ

وَهِيَ عَلَى ضَرْبَيْنِ:

نَجَاسَةٌ غَلِيظَةٌ وَنَجَاسَةٌ خَفِيفَةٌ.

وَأَمَّا النَّجَاسَةُ الْغَلِيظَةُ:

كَالْعَذْرَةِ وَالْبَوْلِ وَالدَّمِ وَالْخَمْرِ وَنَجْوِ
الْكَلْبِ وَلَحْمِ الْخِنْزِيرِ وَجَمِيعِ أَجْزَائِهِ
وَلَحُومِ مَا لَا يُؤْكَلُ لَحْمُهُ إِذَا لَمْ يَكُنْ مَذْبُوحًا
بِالتَّسْمِيَةِ.

أَمَّا إِذَا ذُبِحَ بِالتَّسْمِيَةِ وَصَلَّى مَعَ لَحْمِهِ
أَوْ جِلْدِهِ قَبْلَ الدِّبَاغَةِ فَيَجُوزُ إِلَّا الْخِنْزِيرُ فَإِنَّهُ

it will be allowed, except the pig, because when it is slaughtered by the Name of Allah, neither will its meat be Tahir, nor its skin.

Anyhow, when its skin is tanned, according to an obvious narration, from our companions is that it will not be Tahir and upon it are the common Mashaikh.

And it is narrated from Abu Yousaf (رحمته الله) it will be clean and its selling /trade is allowed.

AHKAAM OF CAMELS & HORSES DUNGS

And as regards the 'Awraas (dung of horse, camel, etc.) and the 'Akhissa' (dung of cow and other cattle) is dirty and Najasat-e-Ghaliza, according to (Imam) Abu Hanifa (رحمته الله) and according to the two students (of Imam Abu Hanifa (رحمته الله)) they are light Najasat.

And it is in the 'Ghunya Al-Fuqaha': The urine of a donkey and the excrement /droppings of the chicken, the duck, and the goose is dirty. These are Najasat-e-Ghafizah

THE LIGHT DIRT

As concerns the Najasat Khafeefah, so that is like the urine of whose meat is eaten, and the droppings/excrement of those birds whose meat is not eaten/edible.

إِذَا ذُبِحَ بِالتَّسْمِيَةِ لَا يَطْهَرُ لَحْمُهُ وَلَا جِلْدُهُ.
وَأَمَّا إِذَا ذُبِغَ جِلْدُهُ فَفِي ظَاهِرِ الرَّوَايَةِ

عَنْ أَصْحَابِنَا أَنَّهُ ، لَا يَطْهَرُ ، وَعَلَيْهِ عَامَّةُ
الْمَشَائِخِ.
وَرَوَى عَنْ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّهُ
يَطْهَرُ وَيَجُوزُ بَيْعُهُ

الْأَوْرَاتُ وَالْأَخْيَاءُ

وَأَمَّا الْأَوْرَاتُ ^(١) وَالْأَخْيَاءُ ^(٢) فَكُلُّهَا نَجَسٌ
نَجَاسَةٌ غَلِيظَةٌ عِنْدَ أَبِي حَنِيفَةَ وَعِنْدَ هُمَا
خَفِيفَةٌ.

وَفِي غُنْيَةِ الْفُقَهَاءِ:
بَوْلُ الْحِمَارِ وَخُرٌّ الدَّجَاجَةِ وَالْبَطِّ وَالْأَوْزِ
نَجَسٌ نَجَاسَةٌ غَلِيظَةٌ

وَأَمَّا النَّجَاسَةُ الْخَفِيفَةُ

فَكَبُولُ مَا يُؤْكَلُ لَحْمُهُ وَخُرٌّ مَا لَا يُؤْكَلُ لَحْمُهُ
مِنَ الطُّيُورِ.

(١) الأورات: جمع روث وهو رجميع نوع البقر والفيل ١٢ صغيرى

(٢) الأخياء: أي غنخى وهو رجميع نوع البقر والفيل ١٢ صغيرى

According to the narration of Al-Hindwani (رحمته الله) and Muhammad (رحمته الله) said: Both (dung of cow and droppings) are Tahir. As for the urine of the cat, according to the Zahir Mazhab it is a Najasah Ghalizah.

And excrement of those birds whose meat are edible except the hen, duck, and the goose, so they are Tahir, birds like the pigeon/dove, sparrow and other birds similar to them.

And if (their excrement) dropped into the water, if it is little, it will not ruin it (water) because of the common suffering.

And similar is the order about the dropping of the mouse when it dropped into the oil, it will not spoil it when it is in the little quantity for the reason of common usage of the people.

When the egg from the hen fell into the water or in the broth/gravy, it will not spoil it.

And it is similar (i.e. order) for the lamb, and likewise the stale milk which emerged from the dead goat.

THE ORDER OF USED WATER

As for the Maa Musta'mil/used water, by (Imam) Abu Hanifa (رحمته الله) it is Najasat Ghalizah and by (Imam) Abi Yousaf (رحمته الله) it is a Najasat-e-Khafifah.

فِي رِوَايَةِ الْهِنْدِيِّ وَأَبِي رَحِمَهُ اللَّهُ وَقَالَ مُحَمَّدٌ رَحِمَهُ اللَّهُ كِلَاهُمَا طَاهِرَانِ. وَأَمَّا بَوْلُ الْهَرَّةِ فَفِي ظَاهِرِ الْمَذْهَبِ هُوَ نَجَاسَةٌ غَلِيظَةٌ.

وَأَمَّا خُرْعٌ مَا يُوَكَّلُ لَحْمُهُ مِنَ الطُّيُورِ سِوَى الدَّجَاجَةِ وَالْبَطِّ، وَالْأَوْزِ فَطَاهِرٌ، كَالْحَمَامَةِ وَالْعَصْفُورِ وَنَحْوِهِمَا.

وَلَوْ وَقَعَ فِي الْمَاءِ لَا يَفْسِدُهُ إِذَا كَانَ قَلِيلًا لِعُمُومِ الْبَلَوَى.

وَكَذَا بَعْرَةُ الْفَارَةِ إِذَا وَقَعَ فِي الدَّهْنِ لَا يَفْسِدُهُ إِذَا كَانَ قَلِيلًا لِعُمُومِ الْبَلَوَى.

وَالْبَيْضَةُ إِذَا وَقَعَتْ مِنَ الدَّجَاجَةِ فِي الْمَاءِ أَوْ فِي الْمَرْقَةِ لَا تَفْسِدُهُ.

وَكَذَا السَّخْلَةُ وَكَذَا الْإِنْفَخَةُ (١) إِذَا خَرَجَتْ مِنْ شَاةٍ مَيِّتَةٍ.

حُكْمُ مَاءِ الْمُسْتَعْمَلِ

أَمَّا الْمَاءُ الْمُسْتَعْمَلُ فَنَجَسٌ نَجَاسَةٌ غَلِيظَةٌ عِنْدَ أَبِي حَنِيفَةَ وَعِنْدَ أَبِي يُوسُفَ نَجَاسَةٌ خَفِيفَةٌ

(١) وهي في معدة الرضيع

And by (Imam) Muhammad it is Tahir, 'Ghair Tuhurin' (not able to clean something else).

And with it the majority of the Mashaik have taken upon it the Fatawa.

And in relation to the definition of used water:

"It is every water, with it is removed ritual impurity or is being used in the body for the sake of 'Qurbah' (to get closeness/proximity of Allah) but not for body to make it cold."

A woman washed the cooking pot or large bowls, or her hand from the stain or dough, the water will not become (called) 'Musta'malan' - used water.

And every skin / hide when it was tanned, so indeed it became purified, the prayer is allowed with it but the skin of the pig and of the man.

And it is mentioned in the 'Sharh': Every animal, when it is slaughtered by the name of Allah, its skin and its meat and its 'Shahm' (fat) and all of its parts except the pig (because of Najasul-ain) and the human (because of dignity), it is equal either its meat is edible or not edible.

And when the skin of human dropped into the water, equal to a finger nail, it will spoil all the water. And if nails dropped by itself it will not make

• Faasid.

مُنِيَّةُ الْمُصَلِّي وَ غُنْيَةُ الْمُتَبَدِّي

وَعِنْدَ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ طَاهِرٌ غَيْرُ طُهُورٍ وَبِهِ أَخَذَ أَكْثَرُ الْمَشَائِخِ وَعَلَيْهِ الْفَتْوَى.

تَعْرِيفُ مَاءِ الْمُسْتَعْمَلِ وَأَمَّا الْمَاءُ الْمُسْتَعْمَلُ:

هُوَ كُلُّ مَاءٍ أُزِيلَ بِهِ حَدَثٌ أَوْ اسْتُعْمِلَ فِي الْبَدَنِ عَلَى وَجْهِ الْقُرْبَةِ.

إِمْرَأَةٌ غَسَلَتْ الْقَدْرَ أَوِ الْقِصَاعَ أَوْ يَدَهَا مِنْ الْوَسْخِ أَوِ الْعَجِينِ، لَا يَصِيرُ الْمَاءُ مُسْتَعْمَلًا.

وَكُلُّ إِهَابٍ إِذَا دُبِعَ فَقَدْ طَهَرَ جَارَتْ الصَّلَاةُ مَعَهُ. إِلَّا جِلْدُ الْخِنْزِيرِ وَالْأَدَمِيِّ.

وَذَكَرَ فِي الشَّرْحِ (١): كُلُّ حَيَوَانٍ إِذَا ذُبِحَ بِالتَّسْمِيَةِ، طَهَرَ جِلْدُهُ وَلَحْمُهُ وَشَحْمُهُ وَجَمِيعُ أَجْزَائِهِ سِوَى الْخِنْزِيرِ وَالْأَدَمِيِّ سِوَاءَ كَانَ مَأْكُولَ اللَّحْمِ أَوْ غَيْرَ مَأْكُولِ اللَّحْمِ.

وَجِلْدُ الْأَدَمِيِّ إِذَا وَقَعَ مِقْدَارَ ظُفْرِ فِي الْمَاءِ يَفْسُدُ الْمَاءُ كُلُّهُ. وَالظُّفْرُ إِذَا وَقَعَ بِنَفْسِهِ لَا يَفْسُدُ.

And it is mentioned in (Fatawa) Khaqaniya:

Whatever is it's (i.e. animal) leftover (food and water) is Najas/dirty. It's meat, fat and its skin will not be purified with 'Zakaat' (i.e. Zabah - slaughtering with the Name of Allah).

And it is narrated from Imam Muhammad (رحمته الله): The skin of a dog or a wolf will be purified with Zabah

The nerve of a corpse (animal), its have and its horn, its feather, its hair and its wool, its hoof and nail, is Tahir (clean) when there is no fatness on it.

As for the skin of the elephant, by tanning it will be Tahir, and its bone is Tahir and its selling is valid.

But by Imam Muhammad it is not allowed.

It is narrated from Imam Muhammad (رحمته الله): A woman prayed and on her neck there was a necklace containing a lion's tooth or a dog's or a fox's tooth, her prayer is valid (allowed), on the contrary of the tooth of a human and the pig.

The Shaikh Imam Al-Asbanki has mentioned in his Sharh (Commentary): When the grey squirrel is taken out imported from 'Dar Al-Harb' (war zone, enemy territory - to 'Darul Islam', abode of peace) and it was known that it was tanned with the dead body's fat the prayer will not be valid with it unless it is washed.

وَفِي الْخَاقَانِيَّةِ:

كُلُّ مَا كَانَ سُورَهُ نَجَسًا لَا يَطْهَرُ لَحْمُهُ وَشَحْمُهُ وَجِلْدُهُ بِالذَّكَاءِ.

وَعَنْ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ جِلْدُ الْكَلْبِ وَالذِّئْبِ يَطْهَرُ بِالذَّبْحِ.

وَعَصَبُ الْمَيِّتَةِ وَعَظْمُهَا وَقَرْنُهَا وَرِيشُهَا وَشَعْرُهَا وَصُوفُهَا وَظِلْفُهَا وَظَفْرُهَا طَاهِرٌ إِذَا لَمْ يَكُنْ عَلَيْهَا دُسُومَةٌ.

وَأَمَّا جِلْدُ الْفِيلِ فَيَطْهَرُ بِالذَّبَاغَةِ وَعَظْمُهُ طَاهِرٌ يَجُوزُ بَيْعُهُ

إِلَّا عِنْدَ مُحَمَّدٍ.

وَرَوَى عَنْ مُحَمَّدٍ: امْرَأَةٌ صَلَّتْ وَفِي عُنُقِهَا قِلَادَةً عَلَيْهَا سِنَّ أَسَدٍ أَوْ كَلْبٍ أَوْ ثَعْلَبٍ جَازَتْ صَلَوَتُهَا بِخِلَافِ سِنَّ الْإِنْسَانِ وَالْخَنَزِيرِ.

وَذَكَرَ الشَّيْخُ الْإِمَامُ الْأَسْبَانِكِيُّ فِي شَرْحِهِ: السِّنَجَابُ إِذَا أُخْرِجَ مِنْ دَارِ الْحَرْبِ وَعُلِمَ أَنَّهُ مَدْبُوعٌ بِوَدَكِ الْمَيِّتَةِ لَا يَجُوزُ الصَّلَاةُ بِهِ مَا لَمْ يَغْسَلَ وَإِنْ عَلِمَ أَنَّهُ مَدْبُوعٌ بِشَيْءٍ طَاهِرٍ جَازَتْ الصَّلَاةُ بِهِ.

And if he knew that it is tanned with purified thing, the pray will be valid, although it was not washed. If he has any doubt so it is best to be washed, and if he did not wash, his prayer is allowed.

وَأِنْ لَمْ يُغْسَلْ. وَإِنْ شَكَّ الْأَفْضَلُ أَنْ يُغْسَلَ،
وَأِنْ لَمْ يُغْسَلْ جَازَتْ.

THE KINDS OF TANNING

And there are two kinds of tanning:

- (a) Haqiqiyyah (real one);
- (b) Hukmiyyah (according to the order of the Shariah)

So the real tanning is that which will be tanned with a Tahir thing like gallnuts, oak, apples and salt marsh, and if water reached it after the real tanning so it became wet, dirt will not return (again).

AS FOR THE HUKMIYYAH

So the skin will come out from the Hukm (order) of Faasid (spoiling order) either with rubbing putting soil on it, with soil or putting it in the heat of the sun or hanging it in the wind.

And if water reached it after the Dibaghat-e-Hukmiyyah. So it become wet, so from Imam Abu Hanifa there are two narrations: in one narration, it (the dirt) will return back, and in other Riwayah, it will not return (to spoil it again). Similar is the case of the cloth when sperm reached it, so he rubbed it (dirt will not return back).

أَقْسَامُ الدِّبَاغَةِ

وَالدِّبَاغَةُ عَلَى ضَرْبَيْنِ: حَقِيقِيَّةٌ وَحُكْمِيَّةٌ.
فَالْحَقِيقِيَّةُ أَنْ يُدْبَغَ بِشَيْءٍ طَاهِرٍ كَالْعَفْصِ
وَالسَّبْخَةِ، وَلَوْ أَصَابَهُ الْمَاءُ بَعْدَ الدِّبَاغَةِ
الْحَقِيقِيَّةِ فَابْتَلَّ لَا يَعُودُ نَجَسًا.

وَأَمَّا الْحُكْمِيَّةُ

فَأَنْ يَخْرُجَ الْجِلْدُ عَنْ حُكْمِ الْفَسَادِ إمَّا
بِالتَّطْرِبِ أَوْ بِالتَّشْمِيسِ أَوْ بِالْقَائِهِ فِي الرِّيحِ.

وَلَوْ أَصَابَهُ بَعْدَ الدِّبَاغَةِ الْحُكْمِيَّةِ مَاءٌ،
فَابْتَلَّ فَعَنْ أَبِي حَنِيفَةَ رَوَاتَانِ، فَفِي رِوَايَةٍ
يَعُودُ نَجَسًا، وَفِي رِوَايَةٍ لَا يَعُودُ نَجَسًا.
وَكَذَا الثَّوْبُ إِذَا أَصَابَهُ مَنِيٌّ فَفَرَّكَ.

And similar is the case of the land, when dirt reached it and it dried up.

And same is the case of the well, when it became dirty so it became hollow, then its water returned (it will not be dirty).

And it is in the Fatawah Qadi Khan: The most clear decision is that the dirt will return in the well again.

And it is mentioned in Al-Muheet: It is very distinct that dirt will not return again.

CHAPTER ON THE AHKAAM OF THE WELLFALLING INTO THE WELL

And when dirt has fallen in the well, it (water) will be taken out:

And taking out whatever is in it from the water is Taharah/purity for it (i.e. well)

And if a mouse or a sparrow or anything of similarity to them both fell into it, then died, twenty to thirty buckets will be taken out from it.

And if a pigeon or a chicken or a cat died in it, then from forty to fifty buckets will be taken out from it.

And if a goat or a dog or a man died in it, all the water will be taken out.

And it is similarly, if the dog or pig were taken out alive, and the water did

وَكَذَا الْأَرْضُ إِذَا أَصَابَهَا نَجَسٌ وَجَفَّتْ.

وَكَذَا الْبَيْرُ إِذَا تَنَجَّسَتْ فَغَارَتْ ثُمَّ عَادَ مَاءُهَا.

وَفِي قُتَاوَى قَاضِي خَانَ: أَنَّ الْأَظْهَرَ فِي الْبَيْرِ أَنْ يَعُودَ نَجَسًا.

وَذَكَرَ فِي الْمُحِيطِ: الْأَظْهَرُ أَنْ لَا يَعُودَ نَجَسًا.

فَصْلٌ فِي الْبَيْرِ

وَإِذَا وَقَعَتْ فِي الْبَيْرِ نَجَاسَةٌ نَزَحَتْ.

وَكَانَ نَزْحُ مَا فِيهَا مِنَ الْمَاءِ طَهَارَةً لَهَا.

وَإِنْ وَقَعَتْ مِنْهَا فَارَةٌ أَوْ عَصْفُورَةٌ أَوْ نَحْوُهُمَا، ثُمَّ مَاتَتْ، يُنْزَحُ مِنْهَا عِشْرُونَ دَلْوًا إِلَى ثَلَاثِينَ.

وَإِنْ مَاتَتْ فِيهَا حَمَامَةٌ أَوْ دَجَاجَةٌ أَوْ سِنُورٌ يُنْزَحُ مِنْهَا أَرْبَعُونَ دَلْوًا إِلَى خَمْسِينَ.

وَإِنْ مَاتَتْ فِيهَا شَاةٌ أَوْ كَلْبٌ أَوْ آدَمِيٌّ يُنْزَحُ جَمِيعُ الْمَاءِ.

وَكَذَا إِنْ اسْتُخْرِجَ الْكَلْبُ أَوِ الْخَنَزِيرُ حَيًّا،

not reach its mouth.

And when any alive animal was taken out, and the water has reached its mouth, it will be seen if its Su'ar is Tahir, as a precaution wudu should not be performed. And if one did wudu it is permitted.

And if its Su'ar is Najas, (then) all of the water will be taken out.

And if its Su'ar is Makrooh, then ten buckets will be taken out or equal to that as a precaution

And if its Su'ar is Mashkook (doubtful) of it (well) will be taken out too, just as it is narrated from Imam Abi Yousuf (رحمته الله) in Fatawa Qadi Khan.

And if the animal swelled up or burst in it, (then) all of the water will be taken out what is in it. Either the animal is little or big.

And if they found there in a dead mouse and they do not know how long ago it died (there), but yet it did not swell or burst.

They have to repe at the prayer of one day and one night when they have done Wudu from it. And they have to wash everything if its water reached it.

And if it swelled or burst, they have to repeat their prayer of three days and nights according to Imam Abu Haneefa (رحمته الله).

وَأِنْ لَّمْ يُصِبْ.....فَمَهُ الْمَاءُ.

وَكُلُّ حَيَوَانٍ إِذَا أُخْرِجَ حَيًّا وَأَصَابَ الْمَاءُ فَمَهُ يَنْظُرُ:

إِنْ كَانَ سُورُهُ طَاهِرًا لَا يَتَوَضَّأُ مِنْهُ إِحْتِيَاظًا. وَإِنْ تَوَضَّأَ جَازَ.

وَأِنْ كَانَ سُورُهُ نَجَسًا يَنْزَحُ كُلَّهُ.

وَأِنْ كَانَ سُورُهُ مَكْرُوهًا يَنْزَحُ مِنْهَا عَشْرُ دَلَاءٍ وَنَحْوَهَا إِحْتِيَاظًا

وَأِنْ كَانَ سُورُهُ مَشْكُوكًا يَنْزَحُ كُلَّهُ أَيْضًا كَذَا رَوَى عَنْ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ فِي فُتَاوَايَ قَاضِي خَانَ.

وَأِنْ انْتَفَخَ فِيهَا الْحَيَوَانُ أَوْ تَفَسَّخَ، نَزَحَ جَمِيعُ مَا فِيهَا مِنَ الْمَاءِ، صَغُرَ الْحَيَوَانُ أَوْ كَبُرَ.

وَأِنْ وَجَدُوا فِيهَا فَارَةً مَيِّتَةً وَلَا يَدْرُونَ أَنَّهَا مَتَى وَقَعَتْ وَلَمْ تَنْفَخْ وَلَمْ تَنْفَسْخْ.

أَعَادُوا صَلَاةَ يَوْمٍ وَلَيْلَةٍ إِذَا كَانُوا تَوَضَّأُوا مِنْهَا وَغَسَلُوا كُلَّ شَيْءٍ أَصَابَهُ مَاءُهَا.

وَأِنْ كَانَتْ انْتَفَخَتْ أَوْ تَفَسَّخَتْ أَعَادُوا صَلَاةَ ثَلَاثَةِ أَيَّامٍ وَلَيَالِيهَا عِنْدَ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ.

And both (Sahibain) of them said, there is nothing upon them to repeat anything until they research make assure as to when it died (fallen in).

And when one dropping or two droppings fell into the well from the dropping of a camel or a goat, then it was taken out before it was brittle, it (well) will not be dirty.

And if it dropped in the milk at the milking time, so it was taken out when it happened (so) it will not be dirty.

And if it was taken out after brittle, then milk will be dirty.

And it was narrated from (Imam) Abu-Haneefa (رحمته الله) when the dropping is dry then the water was not spoilt unless the people do not consider it abundant for the common use.

And between the wet and the broken one there is a difference amongst the Mashaikh.

Some of them have given their Fatwa in both of them with dirtiness.

And some of them have equalized between the wet, dry and broken (dung).

The dung of horse/camel (etc) and the cow dung have the position of the broken (i.e. dung).

And most of the Mashaikh are on this point that it will be considered in it the need and the common use.

وَقَالَا لَيْسَ عَلَيْهِمْ إِعَادَةُ شَيْءٍ حَتَّى يَتَحَقَّقُوا
مَتَى وَقَعَتْ.

وَإِذَا وَقَعَتْ بَعْرَةٌ أَوْ بَعْرَتَانِ فِي الْبَيْرِ مِنْ بَعْرِ
الْإِبِلِ وَالْغَنَمِ فَأُخْرِجَتْ قَبْلَ التَّفْتِثِ لَمْ
يَتَنَجَّسْ.

وَإِنْ وَقَعَتْ فِي اللَّبَنِ وَقْتُ الْحَلَبِ فَأُخْرِجَتْ
حِينَ وَقَعَتْ لَمْ يَتَنَجَّسْ.
وَإِنْ أُخْرِجَتْ بَعْدَ التَّفْتِثِ يَتَنَجَّسُ اللَّبَنُ.

وَرَوَى عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ أَنْ
الْبَعْرَةَ إِذَا كَانَتْ يَابِسَةً لَمْ تَقْسُدِ الْمَاءَ مَا لَمْ
يَسْتَكْثِرْهُ النَّاسُ لِعُمُومِ الْبُلْوَى.
وَفِي الرُّطْبَةِ وَالْمُنْكَسَرَةِ اخْتِلَافٌ بَيْنَ
الْمَشَائِخِ.

بَعْضُهُمْ أَقْبَى فِيهِمَا بِالتَّنَجُّسِ،
وَبَعْضُهُمْ سَوَّى بَيْنَ الرُّطْبَةِ وَالْيَابِسَةِ
وَالْمُنْكَسَرَةِ.
وَالْأَوْرَاثُ وَالْأَخْشَاءُ بِمَنْزِلَةِ الْمُنْكَسَرَةِ،

وَأَكْثَرُ الْمَشَائِخِ عَلَى أَنَّهُ تُعْتَبَرُ فِيهِ الضَّرُورَةُ
وَالْبُلْوَى،

If there is a need, it will not be ordered with the dirtiness.

And when the excrement is solid so that is equal to a Ba'ra (droppings/dung).

And if droppings of a pigeon or a sparrow dropped in the well its water did not spoil. And this is our Mazhab.

And if the droppings of a chicken fell (into the well), it will spoil it. And similar is the order about droppings of the duck and the goose and the droppings of a bat, and its urine will not spoil it.

And similar is the order when the droppings of the birds whose meat is inedible, certainly that is Tahir with Shaikhain. But contrary to (Imam) Muhammad (ﷺ). And some of them have said:

And it is (also) narrated from Abu Haneefa (ﷺ) and Abi Yousuf (ﷺ), of course the droppings of predatory birds is Najas. It will not spoil the cloth, but when it becomes excessive, and that is the ¼ of the cloth. And it will spoil the pots containing water, although little quantity, the abundant water will not be Faasid.

And if a goat or a cow urinated in the well, it will be dirty but (Imam) Muhammad (ﷺ) has a different view.

And if drops of blood or wine fell, (then) all of the well's water will be taken out.

إِنْ كَانَ فِيهِ ضَرُورَةٌ لَا يَحْكُمُ بِالنَّجَاسَةِ.

وَالرَّوْتُ إِذَا كَانَ صَلْبًا فَهُوَ بِمَنْزِلَةِ الْبَعْرَةِ.

وَأَنْ وَقَعَ خُرٌّ الْحَمَامِ أَوْ الْعَصْفُورِ فِي الْبَيْرِ لَمْ يَفْسُدْ مَاءُهَا. وَهَذَا مَذْهَبُنَا.

وَأَنْ وَقَعَ خُرٌّ الدَّجَاجَةِ أَفْسَدَهُ وَكَذَا خُرٌّ الْبَطِّ وَالْأَوْزِ وَخُرٌّ الْخَفَاشِ وَبَوْلُهُ لَا يَفْسِدُهُ.

وَكَذَا ذَرَقٌ..... مَا لَا يُؤْكَلُ لَحْمُهُ مِنَ الطُّيُورِ فَإِنَّهُ طَاهِرٌ عِنْدَ هُمَا خِلَافًا لِمُحَمَّدٍ رَحْمَةُ اللَّهِ عَلَيْهِ وَقَالَ بَعْضُهُمْ:

رَوَى عَنْ أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ رَحِمَهُمَا اللَّهُ عَلَيْهِمَا "إِنْ ذَرَقَ سَبَاعُ الطَّيْرِ نَجَسٌ لَا يَفْسُدُ الثَّوبُ إِلَّا إِذَا فَحَشَ وَهُوَ رُبْعُ الثَّوبِ.

وَيَفْسُدُ الْمَاءُ وَإِنْ قَلَّ. وَلَا يَفْسُدُ الْمَاءُ الْكَثِيرُ وَيَفْسُدُ مَاءُ الْآوَانِي وَإِنْ قَلَّ. وَلَا يَفْسُدُ مَاءُ الْبَيْرِ.

وَأَنْ بَالَتْ فِيهَا شَاةٌ أَوْ بَقَرَةٌ يَتَنَجَّسُ إِلَّا عِنْدَ مُحَمَّدٍ رَحْمَةُ اللَّهِ عَلَيْهِ.

وَأَنْ قَطَرَتْ دَمٌ أَوْ خَمْرٌ يَنْزَحُ مَاءُ الْبَيْرِ كُلُّهُ.

And it is in the Al-Zakhira: A Junubi (impure) person took out a bucket of water from the well, and he poured water on his head, then he got another one (bucket) so drops fell into the well from his body, the well will not be dirty because of necessity.

And if a Junubi fell down into the well the well will not be dirty because of necessity.

And a Junubi fell in the well or he entered therein to take out the bucket (Imam) Abu Hanifa (رحمته الله) said, "The man is still Junubi (impure) and the water is (also) dirty.

And in one Riwayah, he will come out of Janabah (impurity) when he rinses his mouth and inhales (water) through the nostrils; (but) again he will be dirty because of using the dirty used water.

So on the base of this narration, it is allowed for him to recite the Holy Qur'an, because he is not more dirty.

And Imam Abu Yousuf (رحمته الله) said: "The man is (still) a Junubi and the water is Tahir.

And (Imam) Muhammad (رحمته الله) said: both of them are pure and this (order) is when there is not on his body or his cloth Najasat-e-Haqeeqiyyah. And if it was, the water will unanimously be dirty.

And if more than one mouse fell into the well, narrated from (Imam) Abu Yousuf (رحمته الله) that he said: "(If) upto

وَفِي الدَّخِيرَةِ: جُنُبٌ نَزَحَ مِنَ الْبَيْرِ دَلْوًا
فَصَبَّ الْمَاءَ عَلَى رَأْسِهِ ثُمَّ اسْتَقَى آخَرَ
فَنَقَطَرَ مِنْ جَسَدِهِ فِي الْبَيْرِ لَا يَتَنَجَّسُ الْبَيْرُ
لِلضَّرُورَةِ.

وَأِنْ وَقَعَ جُنُبٌ فِي الْبَيْرِ لَا يَتَنَجَّسُ الْبَيْرُ
لِلضَّرُورَةِ

وَأِنْ وَقَعَ جُنُبٌ فِي الْبَيْرِ أَوْ دَخَلَ فِيهَا لَطَلَبَ
الدَّلْوِ قَالَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ الرَّجُلُ
جُنُبٌ، وَالْمَاءُ نَجَسٌ.

وَفِي رَوَايَةٍ يَخْرُجُ مِنَ الْجَنَابَةِ إِذَا تَمَضَّمَضَ
وَاسْتَنْشَقَ ثُمَّ أَنَّهُ يَتَنَجَّسُ بِنَجَاسَةِ الْمَاءِ
الْمُسْتَعْمَلِ.

فَعَلَى هَذِهِ الرِّوَايَةِ يَجُوزُ لَهُ أَنْ يَقْرَأَ الْقُرْآنَ
لِخُرُوجِهِ عَنِ الْجَنَابَةِ.

وَقَالَ أَبُو يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ: الرَّجُلُ
جُنُبٌ وَالْمَاءُ طَاهِرٌ.

وَقَالَ مُحَمَّدٌ رَحِمَهُ اللَّهُ عَلَيْهِ كِلَاهُمَا
طَاهِرَانِ، هَذَا إِذَا لَمْ يَكُنْ عَلَى بَدَنِهِ أَوْ ثَوْبِهِ
نَجَاسَةٌ حَقِيقِيَّةٌ وَإِنْ كَانَتْ يَتَنَجَّسُ الْمَاءُ
بِالْإِجْمَاعِ.

وَلَوْ وَقَعَتْ أَكْثَرُ مِنْ فَارَةٍ وَاحِدَةٍ، رَوَى عَنْ
أَبِي يُوسُفَ أَنَّهُ قَالَ إِلَى أَرْبَعٍ يَنْزَحُ عَشْرُونَ

four (fell), twenty to thirty buckets will be taken out. And if there were five (mice), than from forty upto fifty buckets will be taken out, (or) upto ninety.

So if there were ten (mice) then all of the water of the well will be taken out.

And if the well is a fountain, it is not possible to take out the water, then they will take out the amount of the water whatever is in it. Then, they have differed as to how it will be estimated?

Some of them (scholars) said: A ditch will be dug out, equal to the depth, length and width of the water. So the water will be taken out until the ditch fills up.

And some of them said:

There should be two justices to give their decision on it, so according to their order water will be taken out.

And according to Muhammad (ﷺ): Two hundred buckets will be taken out from it, upto three hundred buckets. So when he took out twenty to thirty buckets, because of the falling of the mouse, the bucket and the rope is clean/purified.

And the death of which has no flowing blood, then neither the water nor the other thing will be Najas, like the mosquitoes, the fly, the scorpions, dung

دَلُّوا إِلَى ثَلَاثِينَ.

وَإِنْ كَانَ خَمْسًا يَنْزَحُ أَرْبَعُونَ دَلُّوا أَوْ خَمْسُونَ إِلَى تِسْعٍ،
فَإِذَا كَانَتْ عَشْرًا يَنْزَحُ مَاءُ الْبَيْرِ كُلُّهُ.

وَإِنْ كَانَتْ الْبَيْرُ مُعِينًا
لَا يُمْكِنُ نَزْحُهَا أَخْرَجُوا مِقْدَارَ مَا كَانَ فِيهَا مِنَ
الْمَاءِ. ثُمَّ اخْتَلَفُوا كَيْفَ يُقَدَّرُ؟

قَالَ بَعْضُهُمْ: تُحْفَرُ حَفِيرَةٌ مِثْلَ عُمُقِ الْمَاءِ
وَطَوْلِهِ وَعَرْضِهِ فَيَنْزَحُ الْمَاءُ حَتَّى تَمَلَأَ
الْحَفِيرَةُ.

وَقَالَ بَعْضُهُمْ:
يَحْكُمُ بِهِ ذَوَا عَدْلٍ فَيَنْزَحُ بِحُكْمِهِمَا.

وَعَنْ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ يَنْزَحُ مِنْهَا مِائَتًا
دَلُّوا إِلَى ثَلَاثِ مِائَةٍ، فَإِذَا نَزَحَ بَوَقُوعِ الْفَارَةِ
عَشْرُونَ دَلُّوا أَوْ ثَلَاثُونَ، طَهَرَ الدَّلُّو وَالرِّشَاءُ.

وَمَوْتُ مَا لَيْسَ لَهُ دَمٌ سَائِلٌ لَا يَنْجَسُ الْمَاءَ
وَلَا غَيْرَهُ، كَالْبَقِّ وَالذَّبَابِ وَالذَّنَابِيرِ
وَالْعَقَارِبِ وَالْخَنَافِسِ وَالْعَلَقِ وَ مَا شَابَهُ

beetle, (scarab) the leech, and whatever resembles to that.

And thus dying of whatever lives in the water, when it dies in the water, like the fish, frog, and the crayfish, if it died in other than the water, so there is a detailed statement/explanation.

As for the fish, so it will not make it dirty without any difference. (i.e. all the Ulema are agreed upon this).

As for the frog, when it died in the juice or similar to it, the later/modern scholars have differed. And most of them are of the view that it will certainly be Najas.

And Al-Isbijabi has mentioned it in his Sharh: "Whatever lives in the water whose meat is inedible, when it died in the water and disintegrated, so it is Makrooh to drink that water."

And if a land snake died in a pot of water, there is no blood in it, it will not be dirty. And if there is blood in it, it will be dirty.

And similar is the order about the snake of the water, when it is a large one and it has flowing blood.

And likewise is the case of the lizard, when it is large and it has flowing blood.

ذَلِكَ.

وَكَذَا مَوْتُ مَا يَعِيشُ فِي الْمَاءِ إِذَا مَاتَ فِي الْمَاءِ كَالسَّمَكِ وَالضَّفْدَعِ وَالسَّرَطَانِ، وَإِنْ مَاتَ فِي غَيْرِ الْمَاءِ فَفِيهِ تَفْصِيلٌ.

أَمَّا السَّمَكُ فَإِنَّهُ لَا يَنْجُسُهُ بِإِخْلَافٍ.

وَأَمَّا الضَّفْدَعُ إِذَا مَاتَ فِي الْعَصِيرِ وَنَحْوِهِ فَقَدْ اِخْتَلَفَ الْمُتَأَخِّرُونَ، وَكَثَرَهُمْ عَلَى أَنَّهُ يَنْجُسُ.

وَذَكَرَ الْإِسْبِجَابِيُّ فِي شَرْحِهِ:

"مَا يَعِيشُ فِي الْمَاءِ مِمَّا لَا يُؤْكَلُ لَحْمُهُ إِذَا مَاتَ فِي الْمَاءِ وَتَفَتَّتْ أَوْ تَفَسَّخَتْ فَإِنَّهُ يَكْرَهُ شَرْبُ ذَلِكَ الْمَاءِ.

وَلَوْ مَاتَتْ حَيَّةٌ بَرِيَّةٌ لِأَدَمَ فِيهَا فِي أَوَّلِ الْمَاءِ لَا يَنْجُسُ، وَإِنْ كَانَ فِيهَا دَمٌ يَنْجُسُ.

وَكَذَا الْحَيَّةُ الْمَائِيَّةُ إِذَا كَانَتْ كَبِيرَةً لَهَا دَمٌ سَائِلٌ.

وَكَذَا الْوَزْغَةُ إِذَا كَانَتْ كَبِيرَةً لَهَا دَمٌ سَائِلٌ.

CHAPTER ON THE REMNANTS/LEFTOVERS

فَصْلٌ فِي الْأَسَارِ

(i.e. used water, drink or food)

A remnant of a man is Taahir (clean), whether he is a Muslim or a non-Muslim, or a person who is in a state of major ritual impurity or menses, or without ritual Wudu, or Taahir person or a bleeding woman after the birth of a child). And Sa'ira (leftover) of an animal whose meat is edible, is Taahir, like a camel, cow, goat (etc.).

As far as the Sa'ira of the horse is concerned, there are fair narrations from Imam Abu Hanifa (رحمته الله)

In one narration:

- (1) It is Najas (dirty)
- (2) It is doubtful
- (3) It is Makrooh
- (4) It is Taahir, and according to the Sahibain.

It is Taahir without any doubt.

And this is the decision which is taken by some Mashaikh (رحمهم الله عليهم)

And Sa'ira of a dog, a pig and the tearing beasts is dirty.

And the Soor (pl. of Sa'ira) of tearing (wild) birds and the Soor of those who live in the houses like a snake, a scorpion, a lizard, a mouse, a hen which is free to roam (the farm/field in search of food) and a cat is Makruh.

And if a cat ate a mouse, then it immediately drank (some water, the

سُورُ الْأَدَمِيِّ طَاهِرٌ سِوَاءَ كَانَ مُسْلِمًا أَوْ كَافِرًا
أَوْ جُنُبًا أَوْ حَائِضًا أَوْ مُحْدِثًا أَوْ طَاهِرًا أَوْ نَفْسَاءَ.
وَسُورُ مَا يُوَكَّلُ لَحْمَهُ طَاهِرٌ كَالْإِبِلِ وَالْبَقَرِ
وَالْغَنَمِ. وَأَمَّا سُورُ الْفَرَسِ، فَعَنْ أَبِي حَنِيفَةَ فِيهِ
أَرْبَعُ رَوَايَاتٍ. فِي رَوَايَةٍ نَجَسٌ وَفِي رَوَايَةٍ
مَشْكُوكٌ (لِأَنَّهُ مَا كُوِلَ اللَّحْمِ ١٢)، وَفِي
رَوَايَةٍ مَكْرُوهٌ وَفِي رَوَايَةٍ طَاهِرٌ وَعِنْدَ هُمَا
طَاهِرٌ بِلَا شَكٍّ.

وَبِهِ أَخَذَ بَعْضُ الْمَشَائِخِ رَحْمَةً اللَّهِ عَلَيْهِمْ
وَسُورُ الْكَلْبِ وَالْخَنَزِيرِ وَسَبَاعِ الْبَهَائِمِ
نَجَسٌ. وَسُورُ سَبَاعِ الطَّيْرِ وَمَا يَسْكُنُ فِي
الْبُيُوتِ مِثْلَ الْحَيَّةِ وَالْعَقْرَبِ وَالْوَزَعَةِ
وَالْفَارَةِ وَاللِّجَاجَةِ الْمُخَلَّاةِ وَالْهَرَّةِ مَكْرُوهٌ.

وَإِنْ أَكَلَتِ الْهَرَّةُ الْفَارَةَ ثُمَّ شَرِبَتْ

water will become dirty (impure).
(And after eating a mouse) she stayed
for a while and she licked her mouth
(then) it is Makruh.

And Saira of a donkey and a mule, it is
doubtful.

And sweat of all things (i.e. animals)
will be considered according to its
sa'ira, but the su'ar of a donkey is Tahir
without any doubt according to Imam
Abu Haneefah (رحمہ اللہ). Which is
mentioned in 'Al-Rawayaat' (famous
narrations) just as the writer of
Al-Qudoori has mentioned it.

And Shamsul Aimmah Al-Halwani says
it is a Najas but it was done 'Afwan'
obliterated in the clothing and body due
to a common need/ helplessness.

And the milk of a female-ass is dirty
according to the Zahir Riwayah.

According to Imam Muhammad (رحمہ اللہ) it
is Taahir; but it will not be eaten (i.e.
drunk). This is correct.

And if anything from the Soor reaches
the clothing or body, it is Makruh. It
does not prohibit from the prayer even
though it may be excessive.

And if something of doubtful Soor has
reached the clothing, it also does not
stop him from praying.

But according to Imam Yousaf (رحمہ اللہ) it
will stop him from praying, if it is
excessive. The right fact is that there is

الْمَاءُ عَلَى الْفُورِ يَتَنَجَّسُ الْمَاءُ، وَإِنْ مَكَثَتْ
سَاعَةً وَلِحَسَتْ فَمَهَا فَمَكْرُوهٌ.

وَسُورُ الْحِمَارِ وَالْبَغْلِ مَشْكُوكٌ فِيهِ.

وَعَرَقُ كُلِّ شَيْءٍ مُعْتَبَرٌ بِسُورِهِ إِلَّا أَنْ عَرَقَ
الْحِمَارِ طَاهِرٌ بِلَا شَكٍّ عِنْدَ أَبِي حَنِيفَةَ فِي
الرِّوَايَاتِ الْمَشْهُورَةِ كَذَا ذَكَرَهُ الْقُدُورِيُّ.

وَقَالَ شَمْسُ الْأَيْمَةِ الْحَلَوَانِيُّ نَجَسٌ إِلَّا أَنَّهُ
جُعِلَ عَفْوَاً فِي الثَّوْبِ وَالْبَدَنِ لِلضَّرُورَةِ.
وَلَكِنْ الْإِذَا نَجَسَ فِي ظَاهِرِ الرِّوَايَةِ.

وَعَنْ مُحَمَّدٍ طَاهِرٌ وَلَا يُؤْكَلُ وَهُوَ الصَّحِيحُ.
وَإِنْ أَصَابَ الثَّوْبَ أَوِ الْبَدَنَ شَيْءٌ مِنَ السُّورِ
الْمَكْرُوهِ لَا يَمْنَعُ الصَّلَاةَ وَإِنْ فَحَشَ.

وَإِنْ أَصَابَ الثَّوْبَ شَيْءٌ مِنَ السُّورِ
الْمَشْكُوكِ لَا يَمْنَعُ أَيْضًا.

وَرَوَى عَنْ أَبِي يُوسُفَ أَنَّهُ قَالَ يَمْنَعُ إِنْ
فَحَشَ وَالصَّحِيحُ أَنَّ الشَّكَّ فِي طُهُورِيَّتِهِ لَا فِي

a doubt in its ability to purify, not in its cleanliness.

طَهَارَتِهِ.

And if anything reaches him from the dirty used thing it will forbid him from the permissibility of prayer, when it increases to more than the size of a Dirham

وَإِنْ أَصَابَ شَيْءٌ مِنَ السُّورِ النَّجَسِ يَمْنَعُ جَوَازَ الصَّلَاةِ إِذَا زَادَ عَلَى قَدْرِ الدِّرْهِمِ.

The principle is that when the Najaasat-e-Ghaleezah (thick/ heavy dirt) is equal to a Dirham or less than that, so it is forgiven, it does not stop him from the permissibility of praying according to us, but according to Imam Zufar and Shafi'i (رحمهما الله) it will prohibit him if it is less than that.

وَالْأَصْلُ فِيهِ أَنَّ النَّجَاسَةَ الْغَلِيظَةَ إِذَا كَانَتْ قَدْرَ الدِّرْهِمِ أَوْ دُونَهُ فَهِيَ عَفْوٌ لَا تَمْنَعُ جَوَازَ الصَّلَاةِ عِنْدَنَا. وَعِنْدَ زُفَرٍ وَالشَّافِعِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ يَمْنَعُ وَإِنْ قَلَّتْ.

He should wash the dirt, although it is less than the size of a Dirham, until the clothing has reached Najasat-e-Ghaleezah, but it is less than the Dirham and he did not wash it, again, if the same amount of dirt stains the clothing in such a way that if the dirt is gathered with that dirt, it becomes more than the size of a Dirham, then it is unanimously agreed upon that this will prohibit from the permissibility of prayer.

وَيَنْبَغِي أَنْ يُغْسَلَ وَإِنْ كَانَتْ أَقَلَّ مِنْ قَدْرِ الدِّرْهِمِ، حَتَّى أَنْ الثَّوْبَ إِذَا أَصَابَتْهُ مِنَ النَّجَاسَةِ الْغَلِيظَةِ أَقَلَّ مِنْ قَدْرِ الدِّرْهِمِ وَلَمْ يَغْسِلْهَا،

ثُمَّ أَصَابَتْهُ مِنْهَا مِقْدَارُ مَا لَوْ جُمِعَتْ بِتِلْكَ النَّجَاسَةِ يَصِيرُ أَكْثَرُ مِنْ قَدْرِ الدِّرْهِمِ مَنَعَتْ جَوَازَ الصَّلَاةِ بِالْإِجْمَاعِ.

Indeed it is narrated from Imam Abu-Haneefa (رحمته الله) that he used to wash his clothes if a drop of blood (stains it). Here the meaning of a Dirham is the Dirham of Shihleely, which is similar to the width of a palm of hand.

وَقَدْ رَوَى عَنْ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ عَلَيْهِ أَنَّهُ غَسَلَ ثَوْبَهُ مِنْ قَطْرَةِ دَمٍ إِذَا أَصَابَتْهُ. ثُمَّ الدِّرْهِمُ هُوَ الشَّهْلِيلِيُّ^(١). وَهُوَ مِثْلُ عَرْضِ الْكَفِّ.

(١) الشهليلي بكسر الشين منسوب الى الشهليل، اسم موضع. ص ١٢

(٢) عرض الكف آة اى مقعر الكف وهو داخل وصول الاصابع ١٢ ص

And Abu Ja'far Hindwani (رحمته الله) said "Estimation will be made by weight in bodily Najasat such as stool/excrement. And if it is a Raqeeq Nijasat (diluted dirt), it will be measured according to spreading and width like urine and alcohol."

قَالَ أَبُو جَعْفَرٍ رَحِمَهُ اللَّهُ عَلَيْهِ: يُقَدَّرُ
بِالْوِزْنِ فِي النَّجَاسَةِ الْمُتَجَسِّدَةِ كَالْعَذِرَةِ.
وَبِالْبَسْطِ وَالْعَرْضِ فِي النَّجَاسَةِ الرَّقِيقَةِ
كَالْبَوْلِ وَالْخَمْرِ.

And if dirty oil reaches him, which is less than the measurement of a Dirham, then it extends / spreads until it reaches more than the size of a Dirham.

وَإِنْ أَصَابَهُ دُهْنٌ نَجَسٌ أَقَلُّ مِنْ قَدْرِ الدِّرْهَمِ ثُمَّ
انْبَسَطَ حَتَّى صَارَ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ
قَالَ بَعْضُهُمْ يُعْتَبَرُ وَقْتُ الْإِصَابَةِ فَلَا يَمْنَعُ.
وَقَالَ بَعْضُهُمْ يُعْتَبَرُ وَقْتُ الصَّلَاةِ وَحِينَئِذٍ
يَمْنَعُ وَبِهِ يُؤْخَذُ.

Some scholars say it will be measured/considered at the time it occurred, so it will not forbid him (i.e. from offering prayer). And some of them have said that it will be considered at the timing of prayer, and at that time he will not be allowed (to pray). This is the correct decision which is taken by the scholars.

وَإِنْ أَصَابَ الدُّهْنُ النَّجَسُ الْجِلْدَ وَفَتَشَرَّبَ
أَوْ ادْخَلَ يَدَهُ فِي السَّمَنِ النَّجَسِ،
وَالْمَرْءُ إِذَا اخْتَضَبَتْ بِالْحِنَّاءِ النَّجَسُ
وَأَوِ الثَّوْبُ إِذَا صَبَغَ بِالصَّبْغِ النَّجَسُ ثُمَّ غَسَلَ
ثَلَاثَ مَرَّاتٍ طَهَرَ الْجِلْدُ وَالثَّوْبُ وَالْيَدُ.

And if the dirty oil, has reached the skin and it has been absorbed or he has put his hand in dirty cooking butter (e.g. "Ghee"), and the woman when she is stained with dirty Henna, or one dyed a cloth with dirty colour then he washed it three times, the skin, the cloth and the hand will become Tahir (purified).

وَإِنْ بَقِيَ اثَرُ الدُّهْنِ وَالصَّبْغِ وَالْخَضَابِ
وَمَا تَشَرَّبَ الْجِلْدُ فَهُوَ عَفْوٌ.

And if a trace/sign of the oil and the colour of the dye and the Henna still remains and whatever the skin has absorbed, so then it is forgiven.

And it is mentioned in Al-Muheet: The cloth would be clean provided that it is washed until the water becomes pure, and clear (pure) water starts to flow from it, although one washes it without any kind of 'Hurudh' (grass that people wash with) and Saboon (soap).

Do you not see towards whatever is narrated by Imam Abu Yousuf (رحمته الله) about the dirty oil? When the oil was put in a pot.

Then water was poured upon it and so the oil will rise up and it will be (raised) removed with anything else.

Thus, if it was done three times, it would be ordered that the oil is purified.

It is mentioned in 'Az-Zakheera': A man had oil on his feet, then he did Wudu and washed his feet, (but) his foot did not absorb the water - his Wudu will be allowed.

A lined double-folded cloth, dirt reaches it, (but) it is less than a Dirham, so it absorbed in its lining, then it became more than the quantity of a Dirham, it will stop him from the permissibility of offering the prayer.

And when a wet, dirty cloth is wrapped in a clean dry cloth, so its wetness appeared, but, it would not be wet, if it

وَذَكَرَ فِي الْمَحِيطِ:
يَطْهَرُ الثَّوْبُ بِشَرْطٍ أَنْ يُغْسَلَ حَتَّى
يَصْفُو الْمَاءُ وَيَسِيلَ مِنْهُ الْمَاءُ الْأَبْيَضُ.
وَإِنْ غَسَلَ بِغَيْرِ حُرْضٍ (أَيَّ وَلَوْ ١٢)؛
وَلَا صَابُونٍ.

الْأَتْرَى إِلَى مَا رَوَى عَنْ أَبِي يُوسُفَ

فِي الدَّهْنِ النَّجَسِ
إِذَا جُعِلَ الدَّهْنُ فِي إِنَاءٍ

فُصِبَ عَلَيْهِ الْمَاءُ
فَيَعْلُو الدَّهْنُ فَيُرْفَعُ بِشَيْءٍ.

هَكَذَا إِذَا فَعِلَ ثَلَاثَ مَرَّاتٍ
يُحْكَمُ بِطَهَارَةِ الدَّهْنِ.

وَذَكَرَ فِي الدَّخِيرَةِ: رَجُلٌ
إِدَّهَنَ رِجْلَيْهِ ثُمَّ تَوَضَّأَ

وَغَسَلَ رِجْلَيْهِ فَلَمْ يَقْبَلِ الرَّجُلُ الْمَاءَ جَازٍ
وَضَوْءَهُ.

ثَوْبٌ مُبْطِنٌ أَصَابَتْهُ نَجَاسَةٌ أَقَلُّ مِنْ قَدْرِ الدِّرْهَمِ،
فَنَفَذَتْ إِلَى بَطَانَتِهِ فَصَارَ أَكْثَرُ مِنْ قَدْرِ
الدِّرْهَمِ يَمْنَعُ جَوَازَ الصَّلَاةِ.

وَإِذَا لَفَّ الثَّوْبُ النَّجَسُ الْمَبْلُولُ فِي ثَوْبٍ
طَاهِرٍ يَابِسٍ فَظَهَرَتْ نَدَاوَتُهُ وَلَكِنْ لَا يَصِيرُ

is squeezed it would neither flow nor drip, the correct decision is this, that it would not be dirty.

It is similar order for the clean dry cloth which was spread over a dirty, wet ground.

And if one has slept on dirty floor and he sweats and the floor becomes wet from his sweat, if the wetness of the floor does not reach his body, it will not be dirty.

And similarly if he washed his feet if he walked on a dirty woollen mat, so it will be not dirty.

And if he walked on a dirty ground, so the earth became wet because of the wetness of his feet, and the face of the earth became black, but the sign of the wetness did not appear on his feet, his prayer is valid.

And if it became wet mud, and it reached to his feet, then, it would not be allowed.

And it is in the Az-Zakheera: A man has sore eyes and white secretion appeared and its secretion gathered in the corner of his eye, it is wajib (essential) to make an effort to reach water in his eye ('Ma'q'- corner of the eye) if it does not cause him any harm, as it is essential to make water reach in

رَطْبًا فَنَفَذَتْ إِلَى بَطَانَتِهِ فَصَارَ أَكْثَرُ مِنْ قَدْرِ الدَّرْهِمِ بِحَيْثُ لَوْ عَصَرَ لَا يَسِيلُ وَلَا يَتَقَاطَرُ، الْأَصَحُّ أَنَّهُ لَا يَصِيرُ نَجَسًا.

وَكَذَآءِ الثَّوْبُ الطَّاهِرُ الْيَابِسُ بُسْطَ عَلَى أَرْضٍ نَجَسَةٍ رَطْبَةٍ.

وَأِنْ نَامَ عَلَى فَرَّاشٍ نَجَسٍ فَعَرَقَ وَابْتَلَّ الْفَرَّاشُ مِنْ عَرَقِهِ إِنْ لَمْ يُصَبَّ بَلَلُ الْفَرَّاشِ عَلَى جَسَدِهِ لَا يَتَنَجَّسُ.

وَكَذَآءِ إِذَا غَسَلَ رِجْلَيْهِ وَ مَشَى عَلَى لَبَدٍ نَجَسٍ لَا يَتَنَجَّسُ.

وَأِنْ مَشَى عَلَى أَرْضٍ نَجَسَةٍ فَأَبْتَلَّتِ الْأَرْضُ مِنْ بَلَلِ رِجْلَيْهِ وَأَسْوَدَ وَجْهُ الْأَرْضِ لَكِنْ لَمْ يَظْهَرْ أَثَرُ الْبَلَلِ فِي رِجْلَيْهِ جَازَتْ صَلَوَتُهُ.

وَأِنْ صَارَتْ طِينًا رَطْبًا فَأَصَابَ رِجْلَهُ لَا يَجُوزُ.

وَفِي الدَّخِيرَةِ: رَجُلٌ رَمِدَتْ عَيْنُهُ فَرَمَصَتْ فَاجْتَمَعَ رَمَصُهَا فِي الْمَاقِ يَجِبُ أَنْ يُتَكَلَّفَ فِي إِصْصَالِ الْمَاءِ إِنْ لَمْ يَضُرَّهُ

كَمَا يَجِبُ أَنْ يُتَكَلَّفَ فِي إِصْصَالِ الْمَاءِ إِلَى

the sore eye.

When a man poured some oil in his ear and it stayed in his brain for one day, then it came out from his ear and his nose, so there is no need to do wudu again.

So it is the same case if oil came out from his nose: And if it came out from his mouth, then it is essential for him to do wudu.

And if water entered in his ear whilst having a bath, then it came out from his mouth, so it is necessary to do wudu again.

When the 'Qarha' (wound, ulcer, sore) has recovered and its skin has come off and the sides of the ulcer/wound which they were attached with skin except the side, from it pus was coming out, so he did Wudu, so it is allowed although (ablution) water did not reach underneath it.

And if someone did (ablution) Wudu and after that he shaved his head or his beard or he cut his nail, then it is not necessary to pass water over those parts.

And it is mentioned in 'As-Sirajyyah': the water that dribbles/flows from the mouth of a sleeping person, so that is Taahir.

الْمَاقِ.

وَإِذَا صَبَّ الرَّجُلُ دُهْنًا فِي أُذُنِهِ فَمَكَثَ فِي دِمَاعِهِ يَوْمًا

ثُمَّ خَرَجَ مِنْ أُذُنِهِ فَلَا وَضُوءَ عَلَيْهِ.

وَكَذَا إِنْ خَرَجَ مِنْ أَنْفِهِ.

وَإِنْ خَرَجَ مِنْ فَمِهِ فَعَلَيْهِ الْوُضُوءُ.

وَإِنْ دَخَلَ فِي أُذُنِهِ مَاءٌ عِنْدَ الْإِغْتِسَالِ ثُمَّ خَرَجَ مِنَ الْفَمِ فَعَلَيْهِ الْوُضُوءُ.

وَالْقَرْحَةُ إِذَا بَرَأَتْ وَارْتَفَعَ قِشْرُهَا وَأَطْرَافُ الْقَرْحَةِ مَوْصُولَةٌ بِالْجِلْدِ إِلَّا الطَّرْفَ الَّذِي كَانَ يَخْرُجُ مِنْهُ الْقَيْحُ فَتَوَضَّأَ جَازَ وَضُوءُهُ، وَإِنْ لَمْ يَصِلِ الْمَاءُ إِلَى مَا تَحْتَهُ.

وَلَوْ تَوَضَّأَ ثُمَّ حَلَقَ رَأْسَهُ أَوْ لَحِيتَهُ أَوْ قَلَّمَ ظُفْرَهُ لَمْ يَجِبْ إِمْرَارُ الْمَاءِ عَلَى تِلْكَ الْأَعْضَاءِ.

وَفِي السَّرَاجِيَّةِ:

الْمَاءُ الَّذِي يَسِيلُ مِنْ فَمِ النَّائِمِ فَهُوَ طَاهِرٌ. وَذُكِرَ فِي الْمُحِيطِ:

And it is mentioned in 'Al-Muheet':
When it dried and its sign/ mark/
impression remains, so it is Najas.

إِذَا جَفَّ وَبَقِيَ أَثَرٌ
فَهُوَ نَجَسٌ.

And it is said in 'Al-Multaqat': it is
Tahir, except when it is known that it
came out from the stomach.

وَقَالَ فِي الْمُلتَقَطِ:
هُوَ طَاهِرٌ إِلَّا إِذَا عَلِمَ أَنَّهُ مِنَ الْجَوْفِ.

AS FAR AS THE LIGHT NAJASAT (DIRT) IS CONCERNED

So, it is like the urine of those animals
whose meat is eaten.

The Nijasat-i-Khafifah (light dirt)
would be measured at the point of
abundance.

أَمَّا النَّجَاسَةُ الْخَفِيفَةُ

فَهِيَ كَبُولُ مَا يُؤْكَلُ لَحْمُهُ
فَإِنَّهَا مُقَدَّرَةٌ بِالْكَثِيرِ الْفَاحِشِ.

And it is narrated from Imam Abu
Hanifa (رضي الله عنه) that it would be estimated
as a span into a span.

وَرَوَى عَنْ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ عَلَيْهِ
أَنَّهَا مُقَدَّرَةٌ بِشِبْرِ فِي شِبْرٍ.

And Imam Muhammad (رضي الله عنه) says: It
would be estimated with the portion of
one fourth (1/4) of an object.

وَرَوَى عَنْ مُحَمَّدٍ رَحْمَةُ اللَّهِ عَلَيْهِ يُعْتَبَرُ
بِالرُّبْعِ.

(Then) the Mashaikh have differences
(their views) about consideration of the
Rub' (1/4).

ثُمَّ اخْتَلَفَ الْمَشَايخُ فِي كَيْفِيَّةِ إِعْتِبَارِ الرُّبْعِ

Some of them said, "A quarter portion
of the total cloth will be considered."

فَقَالَ بَعْضُهُمْ، يُعْتَبَرُ رُبْعُ جَمِيعِ الثَّوْبِ،

And some of them said: "If it is on the
border of the cloth, so it is one fourth
(1/4).

وَقَالَ بَعْضُهُمْ:

And if it is on a sleeve, then it will be
considered as one fourth (quarter) of it."
The jurists have intended with it a 3/4 of
the cloth.

إِنْ كَانَ ذِيلاً، فَرُبْعُ الدَّلِيلِ
وَإِنْ كَانَ كُمًا، فَرُبْعُ ذَلِكَ
أَرَادُوا بِهِ رُبْعَ ثُلُثِ الثَّوْبِ.

THE SECOND CONDITION (OF PRAYER)

So that is the purification from the impurities:

It is essential for the Musalli (praying person) to remove the Nijasad from his body and his cloth (garment) and the place where he prays with Mutlaq water (absolute water) so as it is allowed with Muqayyad water .

As it is allowed to remove it (dirt) with absolute water like vinegar. Similarly it is not allowed to remove it with fire or with soil.

Some of the places from it are: When a knife is stained with blood, or the head of a sheep is smeared with it (i.e. blood).

Then he put (the head) into the fire and the blood was burnt out, then the head and knife will become clean.

Similarly, when blood stains a knife and he rubs it with soil, it will be Taahir.

And it is narrated from Imam Muhammad (ﷺ) when dirt is on the hands of a traveller, he said: "He will rub it with 'Turab'/soil."

And similarly (i.e. is the order for cleaning) when dirt reaches the Khuff, (leather socks) and it has mass (bulk, body).

وَأَمَّا الشَّرْطُ الثَّانِي

فَهُوَ الطَّهَارَةُ مِنَ الْأَنْجَاسِ..

يَجِبُ عَلَى الْمُصَلِّي أَنْ يَزِيلَ النِّجَاسَةَ عَنْ بَدَنِهِ وَثَوْبِهِ وَالْمَكَانِ الَّذِي يُصَلِّي فِيهِ. وَكَمَا تَجُوزُ إِزَالَتُهَا بِالْمَاءِ الْمُطْلَقِ فَكَذَا تَجُوزُ بِالْمَاءِ الْمُقَيَّدِ وَبِكُلِّ مَائِعٍ طَاهِرٍ يُمْكِنُ إِزَالَتُهَا بِهِ كَالْخَلِّ.

وَكَذَا تَجُوزُ إِزَالَتُهَا

بِالنَّارِ أَوْ بِالتُّرَابِ

فِي مَوَاضِعٍ مِنْهَا:

إِذَا تَلَطَّخَ السَّكِّينُ بِالدَّمِ

أَوْ تَلَطَّخَ رَأْسُ الشَّاةِ بِهِ

ثُمَّ ادْخَلَ النَّارَ

فَاحْتَرَقَ الدَّمُ طَهَرَ الرَّأْسُ وَالسَّكِّينُ.

وَكَذَا إِذَا أَصَابَ السَّكِّينَ دَمٌ فَمَسَحَ بِالتُّرَابِ

يَطْهَرُ.

وَعَنْ مُحَمَّدٍ رَحِمَهُ اللَّهُ تَعَالَى إِذَا أَصَابَ

يَدَ الْمُسَافِرِ نَجَاسَةٌ، قَالَ يَمْسَحُهَا بِالتُّرَابِ.

وَكَذَا إِذَا أَصَابَ الْخُفَّ نَجَاسَةٌ لَهَا جَرْمٌ:

There is a narration from Imam Abu Yousaf (رحمته الله عليه).

He said, "When he rubbed it with soil or with sand exceedingly (i.e. with pressure), it will be clean." And our Mashaikh have their Fatwa (decision) on it.

And the author has mentioned it in Al-Muheet: And if it has no solid mass like urine, alcohol, then it is essential to wash it, whether it is wet or dry. And the Fatwa is upon it.

And the Imam Al-Qazi Abu Ali An-Nafasi (رحمته الله عليه) is reporting from the Imam Abi Bakr Bin Muhammad Bin Al-Fadl (رحمته الله عليه) that he said: "When somebody walked on soil or sand and some of that soil or sand has stuck and dried, and he rubbed it with earth, it will be Tahir according to Imam Abu Hanifa (رحمته الله عليه).

And it was similarly narrated by the Imam Faqeeh Abu Ja'far Al-Hindwani (رحمته الله عليه), and there is a similar narration from Imam Abu Yousuf (رحمته الله عليه) but he did not add a condition of dryness.

And similarly, it is allowed to remove it (dirt) with 'Hakk'/rubbing/chafing (with one's nail), with 'Hatt'/scratching (with a stick/stone) and 'Fark'/rubbing (i.e. rubbing a part of a cloth etc. against another part). As for as rubbing and

عَنْ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ
أَنَّهُ قَالَ: إِذَا مَسَحَهُ بِالتُّرَابِ أَوْ بِالرَّمْلِ عَلَى
سَبِيلِ الْمُبَالَغَةِ يَطْهَرُ وَعَلَيْهِ فَتَوَى مَشَائِخُنَا.

وَذَكَرَهُ فِي الْمَحِيطِ:
وَأِنْ لَمْ يَكُنْ لَهَا جَرْمٌ
كَالْبَوْلِ وَالْخَمْرِ فَلَا بُدَّ مِنَ الْغَسْلِ، رَطْبًا كَانَ
أَوْ يَابَسًا وَعَلَيْهِ الْفَتْوَى.

وَكَانَ الْقَاضِي الْإِمَامُ أَبُو عَلِيٍّ النَّسْفِيُّ يُحْكِي
عَنِ الشَّيْخِ الْإِمَامِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ
الْفَضْلِ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّهُ قَالَ: إِذَا مَشَى عَلَى
التُّرَابِ أَوْ الرَّمْلِ وَلَزِقَ بَعْضُ التُّرَابِ أَوْ الرَّمْلِ
وَ جَفَّ وَمَسَحَهُ بِالْأَرْضِ يَطْهَرُ عِنْدَ أَبِي
حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ.

وَهَكَذَا رَوَى الْفَقِيهَ أَبُو جَعْفَرٍ الْهَنْدَوَانِيُّ عَنْهُ.
وَعَنْ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ
إِلَّا أَنَّهُ لَا يَشْتَرِطُ الْجَفَافَ.

وَكَذَا تَجَوَّزُ إِزَالَتُهَا بِالْحَكِّ وَالْحَتِّ وَالْفَرْكِ.
أَمَّا الْحَكُّ وَالْحَتُّ فَإِنَّهُ فِي الْخُفِّ
حَتَّى إِذَا أَصَابَتْهُ نَجَاسَةٌ
لَهَا جَرْمٌ فَيَبْسُتُ يَطْهَرُ

scratching (on earth) it is only as concerned to Khuff/leather socks, until when it (dirt) reaches him, it has firmness, so it becomes dry, it will be Tahir (purified) with rubbing and scratching (i.e. in sand or soil) according to Imams Abu Hanifa and Abi Yousuf (رضي الله عنه).

And it is mentioned in the Muheet: "That Imam Muhammad (رضي الله عنه) has changed his point of view when he was in Rai (i.e. a place in Iran) when he saw the common public in suffering.

And if urine has sprinkled like the size of needlehead, so that is nothing (and it is forgiven)

Anyhow, as concerns of Fark (rubbing off) it is related to Mani (semen), So the cloth will be purified with rubbing, when it has dried out. And the part of the body will be Taahir with rubbing and scratching.

And if a cloth has two layers, then it will be cleansed by rubbing off the dirt and this is the correct decision.

And it is the same case with licking when alcohol reaches his hand if he licked it three times, his hand will be purified with his saliva. Just as his mouth also will be purified with his saliva.

بِالْحِكِّ وَالْحَتِّ

عِنْدَ أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ.

رَحْمَةُ اللَّهِ عَلَيْهِمَا

وَذُكِرَ فِي الْمُحِيطِ أَنَّ مُحَمَّدًا رَحْمَةُ اللَّهِ

عَلَيْهِ رَجَعَ إِلَى قَوْلِهِمَا بِالرُّمَى

لَمَّا رَأَى عُمُومَ الْبَلَوَى.

وَإِنْ انْتَضَحَ الْبَوْلُ مِثْلَ رُءُوسِ الْإِبْرِ فَذَاكَ

لَيْسَ بِشَيْءٍ.

وَأَمَّا الْفَرْكُ فِي الْمَنِيِّ

فَيُطَهَّرُ الثَّوبُ بِهِ إِذَا يَبَسَ.

وَالْعُضْوُ بِالْحَتِّ وَالْفَرْكِ.

وَإِنْ كَانَ الثَّوبُ ذَا طَائِفَيْنِ

فَإِنَّهُ يَطَهَّرُ بِالْفَرْكِ وَهُوَ الصَّحِيحُ.

وَكَذَا بِاللَّحْسِ إِذَا أَصَابَ الْخَمْرُ يَدَهُ فَلَحْسَهُ

ثَلَاثَ مَرَّاتٍ تَطَهِّرُ يَدَهُ بِرَيْقِهِ كَمَا يَطَهِّرُ فَمَهُ

بِرَيْقِهِ.

Anyhow, when dirt has reached his clothing, so if it is visible, then its (dirt) elimination is purification of it (clothing), but what is difficult /troublesome (i.e. whatever mark/colour, remained there), then it is not necessary to omit it.

And if is not visible one has to wash it until he is satisfied according to a greater certainty of his thought, that it is indeed clean.

And it is said, when one washed his cloth once and wringed/squeezed it with a struggle (i.e. with force), it will be clean.

And it is also said: It will not be clean unless he did not wash it three times and in every moment he has to wrinse it out, and the Fatwa is on the first report. And on the basis of this rule, many issues are extracted:

One of them is what is reported from Imam Abu Yousuf (رحمته الله), A Junubi (a person in a state of major ritual impurity) has worn a 'Izar' (loin-cloth) in the Hamaam (bathroom) and he poured some water on his body from the back and the belly and then he came out from Janabat (impurity), then he poured the water on the Izaar.

And if he did not wrinse it, he must be forceful in the wrinsing until the cloth reaches a condition if it is squeezed/ rinsed after that water does not flow from it.

وَأَمَّا إِذَا أَصَابَ الثَّوْبَ نَجَاسَةً، فَإِنْ كَانَتْ مَرْتَبَةً فَطَهَارَتُهَا زَوَالُ عَيْنِهَا إِلَّا مَا يَشُقُّ.

وَأِنْ لَمْ تَكُنْ مَرْتَبَةً يَغْسِلُهَا حَتَّى يَغْلِبَ عَلَى ظَنِّهِ أَنَّهُ قَدْ طَهَّرَ.

وَقِيلَ إِذَا غَسَلَ الثَّوْبَ مَرَّةً وَعَصَرَ بِالْمُبَالَغَةِ يَطْهَرُ.

وَقِيلَ لَا يَطْهَرُ مَا لَمْ يَغْسَلْ ثَلَاثَ مَرَّاتٍ وَيَعْصِرُ فِي كُلِّ مَرَّةٍ وَالْفَتْوَى عَلَى الْأَوَّلِ. وَتُخْرَجُ عَلَى هَذَا مَسَائِلٌ مِنْهَا: مَا رَوَى عَنْ أَبِي يُوسُفَ.

أَنَّ الْجُنُبَ إِذَا تَزَرَّعَ فِي الْحَمَّامِ، وَصَبَّ الْمَاءَ عَلَى جَسَدِهِ مِنْ حَيْثُ الظَّهْرُ وَالْبَطْنُ حَتَّى خَرَجَ مِنَ الْجَنَابَةِ

ثُمَّ صَبَّ الْمَاءَ عَلَى الْإِزَارِ وَأَنْ لَمْ يَعْصِرْهُ وَيَنْفِغِي (يَجِبُ ١٢) أَنْ يَبَالِغَ فِي الْعَصْرِ حَتَّى يَصِيرَ الثَّوْبُ بِحَالٍ لَوْ عَصِرَ بَعْدَ ذَلِكَ لَا يَسِيلُ مِنْهُ الْمَاءُ.

In the matter of wrinsing, the strength and power of every person will be considered.

And it is in 'Fatawa Abil-Lais':

If the inside calf of a Khuff (leather sock) is (made) from 'Kirbaas' (silk-white cotton fabric), so dirty water entered into the hollow of it (Khuff), so he washed and rubbed his Khuff by hand, then the filled up (pour out) with water three times, then he spilled out (the water), but he was not ready to wrinse the silk part, so, certainly the Khuff has become clean.

Because flowing of the water is itself in place of wrinsing.

It is reported from Abi Al-Qasim As-Saffaar (رحمته الله): that a man was doing Istinja and water of his Istinja was flowing under his feet, and there is no hole in his Khuff, he has the right to offer prayer with that Khuff.

Therefore, the Khuff will be clean with the other water just as the place of Istinja becomes Taahir.

And it is in Al-Multaqat: if his Khuff was torn and he poured the water on his foot and its covering, and water reaches both feet and Khuff. I hope that there is some capacity/scope in this matter.

وَيُعْتَبَرُ فِي كُلِّ شَخْصٍ قُوَّتُهُ وَطَاقَتُهُ.

وَفِي فِتَاوَى أَبِي اللَّيْثِ خُفٌّ بَطَانَةٌ، سَاقُهُ مِنَ الْكِرْبَاسِ، فَدَخَلَ فِي جَوْفِهِ مَاءٌ نَجَسٌ فَعَسَلَ الْخُفَّ وَدَلَّكَهُ بِالْيَدِ، ثُمَّ مَلَأَ بِالْمَاءِ ثَلَاثًا ثُمَّ أَهْرَاقَهُ إِلَّا أَنَّهُ لَمْ يَتَهَيَّأْ لَهُ عَصْرُ الْكِرْبَاسِ (١) فَقَدْ طَهَرَ الْخُفَّ.

لَأنَّ جَرِيَانَ الْمَاءِ قَدْ يَقَامُ مَقَامَ الْعَصْرِ. وَرَوَى عَنْ أَبِي الْقَاسِمِ الصَّفَّارِ: رَجُلٌ يَسْتَنْجِي وَيَجْرِي مَاءُ إِسْتِنْجَائِهِ تَحْتَ رِجْلَيْهِ وَلَيْسَ بِخُفِّهِ خَرَقٌ لَهُ أَنْ يُصَلِّيَ مَعَ ذَلِكَ الْخُفِّ.

لَأنَّ بِالْمَاءِ الْآخِرِ يَطْهَرُ الْخُفُّ كَمَا يَطْهَرُ مَوْضِعُ الْإِسْتِنْجَاءِ.

وَفِي الْمُلتَقَطِ: إِنْ كَانَ خُفُّهُ مُنْخَرَقًا وَأَصَابَ الْمَاءُ رِجْلَهُ وَلَفَاقَتَهُ رَجَوْتُ سَعَةَ الْأَمْرِ فِيهِ.

(١) (بمجرد جريان الماء ظاهرًا) (وطأ من غير عصر لعصره) ١٢

Do you not know? When a dirty carpet /rug is put in a flowing river, and he left it there for one day and one night, until the water was flowing over it, so it will be clean without rinsing.

And if there was wet Nijasat on his hand, and he held the handle of the 'Qumqumah' (a bulky long necked bottle/water utensil/ 'Lota') (and) poured all of the water, if he washed his hand three times, the head and the handle will become clean.

The mat of bamboo when dirt reaches it, so it dries up, he will rub out and wash three times. And if it is wet (it) will be washed three times and he will not have a need for anything else.

And if it (mat) is made of papyrus, or similar to that, it will be washed either it is dry or not.

And if it is a new one, it will be washed three times, and it will be dried each time.

So it will be clean according to Imam Abu Yousaf, but there is the different view of Imam Muhammad.

أَلَا يُرَى أَنَّ الْبَسَاطَ النَّجَسَ إِذَا جُعِلَ فِي نَهْرٍ جَارٍ وَتَرَكَ فِيهِ يَوْمًا وَلَيْلَةً حَتَّى جَرَى الْمَاءُ عَلَيْهِ يَطْهَرُ مِنْ غَيْرِ عَصْرِ.

وَلَوْ كَانَ عَلَى يَدِهِ نَجَاسَةٌ رَطْبَةً وَأَخَذَ عُرْوَةً الْقُمُومَةِ،

كُلَّمَا صَبَّ الْمَاءَ. فَإِذَا غَسَلَ يَدَهُ ثَلَاثًا طَهَرَتِ الْيَدُ وَالْعُرْوَةُ.

الْحَصِيرُ مَنْ قُصِبَ إِذَا أَصَابَتْهُ نَجَاسَةٌ فَجَفَّتْ ثُمَّ يَدْلُكُ ثُمَّ يَغْسِلُ ثَلَاثًا. وَإِنْ كَانَتْ رَطْبَةً يَغْسِلُ ثَلَاثًا وَلَا يَحْتَاجُ إِلَى شَيْءٍ آخَرَ.

وَإِنْ كَانَ مِنْ بَرْدِي^(١) أَوْ مِمَّا يَشْبَهُ ذَلِكَ يَغْسِلُ ثَلَاثًا جَفَّفَ أَوْ لَمْ يَجَفَّفَ.

وَإِنْ كَانَ حَدِيثًا يَغْسِلُ ثَلَاثَ مَرَّاتٍ وَيَجَفَّفُ فِي كُلِّ مَرَّةٍ (جملة).

يَطْهَرُ عِنْدَ أَبِي يُوسُفَ خِلَافًا لِمُحَمَّدٍ رَحْمَةُ اللَّهِ عَلَيْهِ.

(١) بردی: نوع من النخل فيه لين او نبات معروف. بنائے است کہ در آب می روید دور مصر ازاں کاغذ سازند. وفي منتخب اللغات: بردی بالفتح گیا ہے است کہ از شاخ و برگ آن بروریا بافند. انتہی.

And it is written in the book of 'Nawazil' when the dirt reached to pieces of backed pots or baked brick, if the dirt is old, it will be clean with washing three times, either it is dried or not. And if it is new one then he has to wash it three times, and every time he has to dry it.

It is mentioned in Al-Muheet: One should wash it (i.e. mat) so much that unless he becomes satisfied according to his greater idea/opinion/view - that now it is indeed purified.

Sahibul Muheet has put some conditions (in the Najasat): One should not find dirty/bad smell, colour, nor odour in it.

And if any of these things were found a decision will not be given in its purification (i.e. that it is Taahir/purified); And the majority of the Ulema are agreed on this.

And if iron is adulterated with dirty water, then it is mixed in with clean water three times it will be clean (Taahir).

And there is a narration from Allama Sarkhasi (رحمته الله), which is mentioned in Al-Muheet: When the land becomes dry and there is no sign of visible dirt in it (then) it will be Taahir. It is equal, either the sunshine occurred on it or

وفي النوازل: إِذَا أَصَابَتْ الْخَزَفَ أَوِ الْأَجْرَ نَجَاسَةً إِنْ كَانَ قَدِيمًا يَطْهَرُ بِالْغَسْلِ ثَلَاثًا جَفَّفَ أَوْ لَمْ يَجَفَّفْ وَإِنْ كَانَ حَدِيثًا يَغْسِلُ ثَلَاثَ مَرَّاتٍ وَيُجَفِّفُ فِي كُلِّ مَرَّةٍ.

ذَكَرَ فِي الْمُحِيطِ يَغْسِلُهُ مِقْدَارَ مَا يَقَعُ أَكْبَرُ رَأْيِهِ أَنَّهُ قَدْ طَهَّرَ.

وَأَشْتَرَطَ مَعَ ذَلِكَ (أَيَّ صَاحِبِ الْمُحِيطِ) أَنْ لَا يَوْجَدَ مِنْهُ طَعْمُ النَّجَاسَةِ وَ لَا لَوْنُهَا وَ لَا رِيحُهَا

وَإِنْ وَجَدَ أَحَدُ هَذِهِ الْأَشْيَاءِ لَا يُحْكَمُ بِطَهَارَتِهِ وَ عَلَيْهِ أَكْثَرُ الْمَشَائِخِ.

وَلَوْ مَوَّهَ الْحَدِيدُ بِالْمَاءِ النَّجَسِ ثُمَّ يَمُوهُ بِالْمَاءِ الطَّاهِرِ ثَلَاثَ مَرَّاتٍ فَيَطْهَرُ.

وَفِي الْمُحِيطِ عَنْ شَمْسِ الْأَيْمَةِ السَّرْحَسِيِّ: الْأَرْضُ إِذَا جَفَّتْ وَلَمْ يَتَبَيَّنْ أَثَرُ النَّجَاسَةِ فِيهَا يَطْهَرُ سَوَاءً وَقَعَ عَلَيْهَا الشَّمْسُ أَوْ لَمْ تَقَعْ.

not. And similar is the matter of pebbles when these became dirty, then dried up, and their signs disappeared, these too will be clean (Taahir), if they are inside the earth.

And it has the same order about the jointed plant which spreads over ground (earth) and herbs, dry grass and all other which grow in the earth, as long as they are standing on the earth, these things will be absolutely pure (clean) by dryness.

Imam Al-Zandosi (رحمته الله) has mentioned it likewise.

And it is narrated from Imam Muhammad bin Al-Fadl: The donkey, when it passes urine in the river bed and it has been sprinkled with dew three times and sunshine has shone upon it three times, so the river bed has become clean.

And similar is the case with the stone and the brick, when it is made into a floor it will become clean by dryness.

However, when it (stone or brick) is put on a floor, which will be transferred and moved away then, it is essential to be washed.

And likewise, when unbaked bricks are laid into a floor, prayer is permitted on

وَكَذَا الْحَصَى إِذَا تَنَجَّسَتْ فَجَفَّتْ وَذَهَبَ
اَثَرُهَا تَطَهَّرَ أَيْضًا إِذَا كَانَ مُتَدَاخِلًا فِي
الْأَرْضِ.

وَكَذَا الشَّيْلِ وَالْحَشِيشِ وَكَذَا سَائِرُ مَا يَنْبُتُ
فِي الْأَرْضِ مَا دَامَ قَائِمًا عَلَى الْأَرْضِ يَطَهَّرُ
بِالْجَفَافِ مُطْلَقًا.

ذَكَرَهُ الزَّنْدَوْسِيُّ.
وَعَنْ مُحَمَّدِ بْنِ الْفَضْلِ رَحِمَهُ اللَّهُ عَلَيْهِ:
الْحِمَارُ إِذَا بَالَ فِي الْمَثِيلَةِ وَوَقَعَ عَلَيْهَا الطَّلُّ
ثَلَاثَ مَرَّاتٍ وَوَقَعَ عَلَيْهَا الشَّمْسُ ثَلَاثَ مَرَّاتٍ
فَقَدْ تَطَهَّرَ.

وَكَذَا الْحَجَرُ وَالْأَجُرُّ إِذَا كَانَ مَفْرُوشًا
يَطَهَّرُ بِالْجَفَافِ.

وَأَمَّا إِنْ كَانَتْ مَوْضُوعَةً تُنْقَلُ وَتُحَوَّلُ لِأَبْدَمِنِ
الْقَسْلِ.

وَكَذَا اللَّبْنَةُ إِذَا كَانَتْ مَفْرُوشَةً جَازَتْ

it after dryness.

And it is mentioned in another place: If the stone has absorbed the dirt it will be clean with dryness.

If it does not absorb then, it will not be clean but with washing.

When the water and soil both of them are mixed with each other, and one of them was dirty, so the mud will be Najas (dirty).

And if there is dirty mud and when a small jug/mug and a 'Qidr' (cooking pot) were made from it (i.e. mud), so (these items) were baked (in fire /oven), then they will become Tahir (clean).

And when the dirt and dung (e.g. of a horse, camel, etc.) was burnt out and that became ash, or a donkey died in the salt mine and it became salty, or the dung fell into a well and became black mud, its dirtiness will disappear and becomes Tahir. This is according to Imam Muhammad (رحمته الله), contrary to the view of Imam Abu Yousuf (رحمته الله).

Even if a man ate the salt or he prayed on those ashes, it is allowed.

And if those ashes occurred (i.e. fell) into the water, it is correct that it will be dirty.

الصَّلَاةُ عَلَيْهَا بَعْدَ الْجَفَافِ.

وَذَكَرَ فِي مَوْضِعٍ آخَرَ: وَإِنْ كَانَتْ الْحَجَرُ تَشْرَبَتْ النِّجَاسَةَ تَطَهَّرَ بِالْجَفَافِ.

وَإِنْ كَانَتْ مَا تَشْرَبَتْ لَا تَطَهَّرُ إِلَّا بِالْغَسْلِ.
وَالْمَاءُ وَالتُّرَابُ إِذَا اخْتَلَطَا وَكَانَ أَحَدُهُمَا نَجَسًا فَالطِّينُ نَجَسٌ.

وَالطِّينُ النَّجَسُ إِذَا جُعِلَ مِنْهُ الْكُوزُ وَالْقِدْرُ فَطَبَخَ يَكُونُ طَاهِرًا.

وَلَوْ أُحْرِقَتْ الْعَذِرَةُ وَالرَّوْثُ، فَصَارَ رَمَادًا
أَوْ مَاتَ الْحِمَارُ فِي الْمَمْلَحَةِ
فَصَارَ مِلْحًا أَوْ وَقَعَ الرَّوْثُ
فِي الْبُئْرِ فَصَارَ حَمَاءً،
زَالَتْ نَجَاسَتُهُ وَطَهَّرَتْ
عِنْدَ مُحَمَّدٍ خِلَافًا لِأَبِي يُوسُفَ.
حَتَّى لَوْ أَكَلَ الْمِلْحَ أَوْ
صَلَّى عَلَى ذَلِكَ الرَّمَادِ جَازَ.

وَلَوْ وَقَعَ ذَلِكَ الرَّمَادُ فِي الْمَاءِ الصَّحِيحِ أَنَّهُ
يَتَنَجَّسُ.

And similar is the case of baked brick, they will be apparently clean with washing and drying.

Even if a piece of baked brick fell into the water it will be dirty, just as it is mentioned in the Muheet.

A donkey urinated into the water, so some drops of that reached a man's clothes, it will not prohibit the permissibility of the prayer until he is certain that it is indeed urine.

And it is chosen by the Faqih (jurist) Abul-Lais (رحمته الله). And it is in Fatawa Qazi Khan:

if a donkey urinated in stagnant water and drops reached (his body/clothes) more than the size of a Dirham, it will stop the permissibility of the prayer.

It is mentioned from Imam Muhammad Ibn Fadl (رحمته الله): if there was dirt in the horse's hoof like manure (dung), so it walked in the water, so it (dirt) reached the clothes of the rider, the clothes will become unclean, regardless of whether the water was standing or flowing.

And if there is no dirt in its hoof, then there is no harm (problem).

Imam Abu Nasr Al-Dabbaas (رحمته الله) was asked about a man who is washing the animal, such that the water or the sweat of the animal reaches him, it is said that

وَكَذَا الْأَجْرُ يَطْهَرُ بِالْغَسْلِ ثَلَاثًا وَبِالْجَفَافِ ظَاهِرَةٌ.

حَتَّى لَوْ وَقَعَتْ قِطْعَةٌ مِنْهُ فِي الْمَاءِ يَتَنَجَّسُ. كَذَا ذِكْرُهُ فِي الْمُحِيطِ.

حِمَارٌ بَالَ فِي الْمَاءِ، فَخَرَجَ مِنْهُ رِشَاشٌ فَأَصَابَ مِنْ ذَلِكَ الرَّشِ ثَوْبَ الْإِنْسَانِ لَا يَمْنَعُ جَوَازُ الصَّلَاةِ حَتَّى يَسْتَقِيقَنَّ أَنَّهُ بَوْلٌ.

وَبِهِ أَخَذَ الْفَقِيهُ أَبُو اللَّيْثِ رَحْمَةُ اللَّهِ عَلَيْهِ. وَفِي فِتَاوَى قَاضِي خَانَ:

إِذَا بَالَ فِي مَاءٍ رَاكِدٍ فَأَصَابَ الرَّشَ أَكْثَرَ مِنْ قَدْرِ الدِّرْهِمِ يَمْنَعُ جَوَازُ الصَّلَاةِ.

وَذَكَرَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ (رحمته الله) أَنَّهُ إِذَا كَانَ فِي رِجْلِ الْفَرَسِ نَجَاسَةٌ نَحْوُ السَّرَقَيْنِ فَمَشَى فِي الْمَاءِ فَأَصَابَ ثَوْبَ الرَّائِبِ، صَارَ الثَّوْبُ نَجَسًا، سَوَاءً كَانَ الْمَاءُ رَاكِدًا وَجَارِيًا.

وَأَنْ لَمْ يَكُنْ فِي رِجْلِهِ نَجَاسَةٌ، فَلَا يَضُرُّهُ.

وَسُئِلَ أَبُو نَصْرِ الدَّبَّاسُ (رحمته الله) عَمَّنْ يَغْسِلُ الدَّابَّةَ فَيُصِيبُهُ مِنْ ذَلِكَ الْمَاءِ أَوْ عَرَقُهَا قَالَ لَا يَضُرُّهُ.

there is no harm. And he (Imam Abu Nasr) was asked, what if there was plentiful overflow in its urine and its dung? He said: "When it has dried and scattered and the original mark has disappeared, it is also causing him no harm/problem (does not matter)."

And it is also mentioned in Az-Zakheera:

When he threw a stained stone containing dirt in running / flowing water, and its drops raised and (they) reached the cloth/garment of a person more than the size of a Dirham.

Imam Abu-Bakr (رضي الله عنه) said: "Its washing is not essential, except when the colour (mark) of the dirt appears in it."

And Imam Naseer Bin Yahya (رضي الله عنه) said, "It is essential to wash it."

And if anyone offered his prayer while there was with him human hair, more than the size of a Dirham, his prayer is allowed.

And this also is the position of Imam Abu Jafar Hindwani (رضي الله عنه) and Imam Abul Qasim As-Saffaar (رضي الله عنه).

And it is reported from Imam Abu-Hanifa (رضي الله عنه) that it is not allowed to pray with it (human hair).

Imam Naseer (رضي الله عنه) has also accepted this rule.

And the cud of a camel (i.e. partially digested food brought back into the

قِيلَ لَهُ وَإِنْ كَانَتْ قَدْ تَمَغَّرَتْ فِي بَوْلِهَا وَرَوَّثَهَا قَالَ: إِذَا جَفَّ وَتَنَاثَرَ وَذَهَبَ عَيْنُهُ لَا يَضُرُّهُ أَيْضًا.

وَذَكَرَ فِي الذَّخِيرَةِ:

إِذَا أَلْقَى الْحَجَرُ الْمُتَلَطِّخُ

بِالْعَذِرَةِ فِي الْمَاءِ الْجَارِي

فَارْتَفَعَتْ قَطْرَاتٌ فَأَصَابَ ثَوْبَ إِنْسَانٍ

أَكْثَرَ مِنْ قَدْرِ الدِّرْهِمِ.

قَالَ أَبُو بَكْرٍ رَحِمَهُ اللَّهُ عَلَيْهِ لَا يَجِبُ غَسْلُهُ

إِلَّا أَنْ يَظْهَرَ فِيهِ لَوْنُ النَّجَاسَةِ.

وَقَالَ نَصِيرُ بْنُ يَحْيَى يَجِبُ غَسْلُهُ. وَلَوْ صَلَّى

أَحَدٌ وَمَعَهُ شَعْرُ إِنْسَانٍ (1)

أَكْثَرَ مِنْ قَدْرِ الدِّرْهِمِ جَازَتْ الصَّلَاةُ

وَبِهِ أَخَذَ الْفَقِيهَ أَبُو جَعْفَرٍ وَأَبُو الْقَاسِمِ

الْصَّفَّارُ رَحِمَهُ اللَّهُ عَلَيْهِمَا. وَعَنْ أَبِي حَنِيفَةَ

رَحِمَهُ اللَّهُ عَلَيْهِ لَا تَجُوزُ الصَّلَاةُ بِهِ.

وَبِهِ أَخَذَ نَصِيرُ بْنُ يَحْيَى.

وَجِرَّةُ الْبَعِيرِ كَسِرْقَيْنِهِ.

mouth for chewing) is like its dung (manure) and the bitter ruminant of every animal is similar to its urine.

When the skin of a human fell into the water, if it is equal to a nail, it will make it Fæsid (vitiate). And if the nail falled down into the water by itself, it will not make it fasid.

As concerning human teeth, there are different views of the Mashaikh.

And it is mentioned in Fatawa Al-Baqqali: When a piece of a dog's skin sticks to a wound in the head, one has to repeat his prayer whatever, he offered with that. And if one prayed and there was a cat with him, or a snake, so his prayer will be permitted in contrary to a puppy (i.e. holding a puppy in prayer is not permitted).

And when a cat licked the palm of a man, it is Makrooh for him to allow her to do that.

And it is also Makrooh to eat and drink whatsoever is left by her.

And it is mentioned in another place, indeed if a cat licked a part of a man's body, so he prayed before he washed it, his prayer will be permitted.

And it is much better for him to wash it.

وَإِذَا وَقَعَ جِلْدُ إِنْسَانٍ فِي الْمَاءِ إِنْ كَانَ مِقْدَارُ ظْفَرٍ أَفْسَدَهُ. وَالظَّفَرُ لَوْ وَقَعَ بِنَفْسِهِ لَا يَفْسِدُهُ.

وَفِي أَسْنَانِ الْإِنْسَانِ اخْتِلَافُ الْمَشَائِخِ.

وَذَكَرَ فِي فَتَاوَى الْبَقَالِيِّ:
قِطْعَةُ جِلْدِ كَلْبٍ إِذَا التَزَقَ بِجِرَاحَةٍ فِي الرَّأْسِ يُعِيدُ مَا صَلَّي بِهِ.

وَإِنْ صَلَّى وَمَعَهُ سِنُورٌ أَوْ حَيَّةٌ تَجُوزُ صَلَوَتُهُ بِخِلَافِ جُرْوِ الْكَلْبِ.

وَإِذَا لِحَسَتِ الْهَرَّةُ كَفَّ رَجُلٌ، يَكْرَهُ لَهُ (١)
أَنْ يَدْعَهَا تَفْعَلْ ذَلِكَ.

وَكَذَا يَكْرَهُ أَنْ يَأْكُلَ أَوْ يَشْرَبَ مَا بَقِيَ مِنْهَا.

وَذَكَرَ فِي مَوْضِعٍ آخَرَ أَنَّهَا إِنْ لِحَسَتْ عَضْوُ
إِنْسَانٍ فَصَلَّى قَبْلَ أَنْ يَغْسِلَ جَازَ (٢)
وَالْأَوَّلَى (٣) أَنْ يَغْسِلَهُ.

(١) لَان رِيْقَهَا مَكْرُوهٌ وَالتَّلُوثُ بِالمَكْرُوهِ مَكْرُوهٌ. ص

(٢) جَازَ فَعَلَهُ لِلصَّلَاةِ

(٣) وَالْأَوَّلَى آيَةٌ: وَهَذَا لَا يَخَافُ مَاقْبَلَهُ، لَانِ الْكِرَاهَةُ لِاتِّفَاقِ الْجَوَازِ
وَالْمَكْرُوهِ تَحْتَاجُ إِزَالَتَهُ، وَفَعَلَ الْمُسْتَحَبَّ الْوَلَّى مِنْ تَرْكِهِ. ١٢. صَغِيرَى.

And it is mentioned in Az-Zakheera, if there is dirt in the Istinja place, more than the size of a Dirha, so he took three stones to clean it, and he did clean it but did not wash it with water; Faqeeh Abu-ul-Lais said in his Fatawa: it will be allowed, and we will (also) take it for decision.

A man did Istinja with water, and (then) bad smelling wind came out before drying (the place), would it be dirty from the buttocks, the place from which the wind passed from it, or not?

The Mashaikh have differed in it, but the correct decision is that certainly it (i.e. place) would not be dirty.

And it is mentioned in another place, that it is essential upon him to repeat the Istinja, because when the wind came out, the water also comes out which entered at the time of the Istinja. And when he wore his wet pyjama, then wind came out, it will not be Najas.

And similar is the order when the steam of the toilet arose or from the stable and then froze on the ventilation/hole or the gate, then it melted and reached one's clothing, so it will be dirty.

And when a dog walked on mud which was wet, so then a man put his foot on

وَفِي الذَّخِيرَةِ إِذَا كَانَتِ الرَّجَاسَةُ فِي مَوْضِعِ
الِاسْتِنْجَاءِ أَكْثَرَ مِنْ قَدْرِ الدِّرْهِمِ

فَاسْتَجْمَرَ بِثَلَاثَةِ أَحْجَارٍ وَأَنْقَاهُ وَلَمْ يَغْسِلْهُ
بِالْمَاءِ قَالَ الْفَقِيهُ أَبُو الْكَلْبِ فِي فَتَاوَاهُ:
يُجْزِئُهُ وَبِهِ نَأْخُذُ.

الرَّجُلُ إِذَا اسْتَنْجَى بِالْمَاءِ وَخَرَجَ مِنْهُ رِيحٌ
مُتَنَتْنَةٌ قَبْلَ أَنْ يَبْسَ هَلْ يَتَنَجَّسُ مِنَ الْيَتِيهِ
الْمَوْضِعِ الَّذِي تَمَرُّ بِهِ
الرَّيْحُ أَمْ لَا؟

اِخْتَلَفَ الْمَشَائِخُ فِيهِ، الصَّحِيحُ أَنَّهُ لَا يَتَنَجَّسُ.
وَذَكَرَ فِي مَوْضِعٍ آخَرَ:
أَنَّ عَلَيْهِ أَنْ يُعِيدَ الْإِسْتِنْجَاءَ لِأَنَّهُ
لَمَّا خَرَجَ مِنْهُ الرِّيحُ يَخْرُجُ مَعَهُ الْمَاءُ الَّذِي
دَخَلَ وَقْتُ الْإِسْتِنْجَاءِ.
وَإِذَا لَبَسَ سَرَاوِيلَهُ مُبْتَلًا فَخَرَجَ مِنْهُ رِيحٌ
لَا يَتَنَجَّسُ.

وَكَذَا إِرْتَفَعَ بُخَارُ الْكَنِيفِ أَوْ الْمَرْبِطِ
فَاسْتَجْمَدَ فِي الْكُوَّةِ أَوِ الْبَابِ ثُمَّ ذَابَ
فَأَصَابَ ثَوْبَهُ يَتَنَجَّسُ.

كَلَبٌ إِذَا مَشَى عَلَى طِينٍ رَطْبٍ،
فَوَضَعَ رَجُلٌ قَدَمَهُ عَلَى ذَلِكَ الطِّينِ يَتَنَجَّسُ

that mud, so his foot will be dirty.

Similarly, when a dog walked on the snow, while the snow is wet (sludgy snow) and if the snow is frozen so that is clean.

A dog when it caught the body of a man or his clothes, so that will not be dirty, unless the sign of the wetness will not appear there; it is equal, whether the dog was happy or angry.

The dog, when it ate some bunches of grapes, it will be washed three times where its face reached, (and then) it will be eaten.

So it is the same case when bunches of grapes become dry, after washing they will be eaten.

And if one squeezed the grapes and he got some wound on his foot and bleeding started, and (some) blood flowed on the juice and the juice began to flow (out) and the sign of blood does not appear (not seen there), it will not be dirty.

And this is the saying of Imam Abu Hanifa and Imam Abi Yousuf (رحمهما الله) (as it is the case of flowing water if some dirt falls in, it will be not dirty).

The author has mentioned it the Al-Muheet.

If somebody did Wudu with doubtful water or with the Makrooh water, then

قَدَمُهُ.

وَكَذَا إِذَا مَشَى الْكَلْبُ عَلَى الثَّلْجِ، وَالثَّلْجُ رَطْبٌ

وَإِنْ كَانَ الثَّلْجُ جَامِداً فَهُوَ طَاهِرٌ.

الْكَلْبُ إِذَا أَخَذَ عَضُوَ إِنْسَانٍ أَوْ ثَوْبَهُ لَا يَتَنَجَّسُ

مَا لَمْ يَظْهَرَ فِيهِ أَثَرُ الْبَلَلِ سَوَاءً كَانَ الْقَلْبُ

رَاضِياً أَوْ غَضَبَانِ.

الْكَلْبُ إِذَا أَكَلَ بَعْضَ عُنُقُودِ الْعِنَبِ يُغْسَلُ

مَا صَابَ فَمُهُ ثَلَاثاً وَيُؤْكَلُ.

وَكَذَا يُغْسَلُ بَعْدَ مَا يَبْسُ الْعُنُقُودُ.

وَلَوْ عَصَرَ الْعِنَبَ فَأَدْمَى رِجْلُهُ وَسَالَ الدَّمُ عَلَى

الْعَصِيرِ وَ الْعَصِيرُ يَسِيلُ وَلَا يَظْهَرُ أَثَرُ الدَّمِ

فِيهِ لَا يَتَنَجَّسُ.

وَهَذَا قَوْلُ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ وَأَبِي

يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ كَمَا فِي مَاءِ الْجَارِي

ذِكْرُهُ فِي الْمُحِيطِ.

وَإِنْ تَوَضَّأَ بِالمَاءِ الْمَشْكُوكِ أَوْ بِالمَاءِ

one found pure (clean) water, it is not essential to wash the portion of his body or clothing to which (that) water reached. As far as the flowing of blood which stuck with meat, so it is dirty.

And whatever remained in the meat and the muscles so that is not dirty.

And it is mentioned in the Al-Muheet . It is said, And I have seen in some books that, the spleen and the heart, when they are fissured and blood came out which is not flowing, so that is nothing.

And in the Al-Multaqat it is mentioned: and if a man prayed and he was carrying a martyr and there is his blood on him, his prayer is permissible.

And it is said in another place: A woman had prayed and she is holding a baby and its clothing is dirty, her prayer is permissible.

When one has cleaned a dead goat's intestines/ guts and then he offered his prayer on that, his prayer is allowed when it is dry.

A man read prayer and there was a musk pad with him, his prayer is allowed.

A woman prayed and there is a dead child with her, so if the child did not scream at his time of birth, so her prayer will be spoilt (Faasid). It is equal, either he is washed or not.

الْمَكْرُوهَةُ ثُمَّ وَجَدَ مَاءً خَالِصًا
لَيْسَ عَلَيْهِ غَسْلُ مَا أَصَابَهُ الْمَاءُ.
وَأَمَّا مَا لَزِقَ مِنَ الدَّمِ السَّائِلِ بِاللَّحْمِ
فَهُوَ نَجَسٌ.

وَمَا بَقِيَ فِي اللَّحْمِ وَالْعُرْوِ فَلَيْسَ بِنَجَسٍ.
وَذَكَرَ فِي الْمُحِيطِ قَالَ: وَرَأَيْتُ فِي بَعْضِ
الْكُتُبِ: الطَّحَالُ وَالْقَلْبُ إِذَا شَقَّ وَخَرَجَ مِنْهُ
دَمٌ لَيْسَ بِسَائِلٍ فَلَيْسَ بِشَيْءٍ.

وَقَالَ فِي الْمُلتَقَطِ:
وَلَوْ صَلَّى وَهُوَ حَامِلٌ رَجُلٍ شَهِيدٍ وَعَلَيْهِ
دِمَاءُهُ تَجُوزُ صَلَاتُهُ.

وَقَالَ فِي مَوْضِعٍ آخَرَ امْرَأَةٌ صَلَّتْ وَهِيَ
حَامِلَةٌ صَبِيٍّ وَثَوْبُ الصَّبِيِّ نَجَسٌ جَازَتْ صَلَاتُهَا.

إِذَا أَصْلَحَ مَصَارِينُ شَاةٍ مَيِّتَةٍ فَصَلَّى بِهَا جَازَتْ
صَلَاتُهُ إِذَا كَانَتْ يَابِسَةً.

وَلَوْ صَلَّى وَمَعَهُ فَارَةٌ مِنْكَ جَازَتْ صَلَاتُهُ.
إِمْرَأَةٌ صَلَّتْ وَمَعَهَا صَبِيٌّ مَيِّتٌ، فَإِنْ كَانَ لَمْ
يَسْتَهْلَ عِنْدَ وَلَادَتِهِ، فَصَلَاتُهَا فَاسِدَةٌ، سَوَاءٌ
غُسِلَ أَوْ لَمْ يُغْسَلْ.

And similar is the case if he screamed and was not washed.

But, if he screamed and he was washed so her prayer is complete.

He mentioned it in the Al-Uyoon.

And it is mentioned in Nawadir of Abi Wafa: Yaqoob said: "If one prayed on a skin of Khinzeer (pig) which is tanned, one's prayer might be allowed, but he did a very bad thing.

And Imam Abu Hanifah and Imam Muhammad (Allah's mercy be upon them) said that it will be not valid, and it will not be Taahir with tanning, and if someone prayed and there was an egg with him, its core became bloody, his prayer will be allowed.

And if someone read prayer and there was a bottle with him and in it is urine his prayer will not be allowed.

A man prayed in a double lined cloth (e.g. wool), so he when he brought out its filling, so found in it a dead dry mouse, it will be seen, if there is any hole or tearing, then he will repeat prayer for three days and three nights.

Otherwise he has to repeat all the prayers in that clothing in which he prayed.

And if somebody does not find anything to remove the dirt of those

وَكَذَا إِنْ اسْتَهَلَ وَلَمْ يَغْسَلْ.

وَأَمَّا إِنْ كَانَ قَدْ اسْتَهَلَ وَغَسَلَ فَصَلَاتُهَا تَامَةٌ.

ذَكَرَهُ فِي الْعَيُونِ.

وَذَكَرَ فِي نَوَادِرِ أَبِي الْوَفَاءِ:

قَالَ يَعْقُوبُ: لَوْ صَلَّى فِي جِلْدِ خِنْزِيرٍ مَذْبُوحٍ جَازَتْ وَقَدْ أَسَاءَ.

وَقَالَ أَبُو حَنِيفَةَ وَمُحَمَّدٌ رَحِمَهُمُ اللَّهُ عَلَيْهِمَا لَا تَجُوزُ صَلَاتُهُ وَلَا يَطْهَرُ بِالذَّبَاغَةِ. وَلَوْ صَلَّى وَمَعَهُ بَيْضَةٌ قَدْ صَارَ مَخْهَا دَمَا تَجُوزُ صَلَاتُهُ.

وَلَوْ صَلَّى وَمَعَهُ قَارُورَةٌ فِيهَا بَوْلٌ لَا تَجُوزُ صَلَاتُهُ.

رَجُلٌ صَلَّى فِي ثَوْبٍ مَحْشُوٍّ فَلَمَّا أَخْرَجَ حَشْوَهُ وَجَدَ فِيهِ فَارَةً مَيِّتَةً يَابِسَةً، يَنْظُرُ، إِنْ كَانَ فِي ذَلِكَ الثَّوْبِ ثَقْبٌ أَوْ خَرَقٌ يُعِيدُ صَلَاةَ ثَلَاثَةِ أَيَّامٍ وَلَيَالِيهَا.

وَالْأَيُّعِدُ جَمِيعَ مَا صَلَّى بِذَلِكَ الثَّوْبِ.

وَمَنْ لَمْ يَجِدْ مَا يُزِيلُ بِهِ النِّجَاسَةَ صَلَّى مَعَهَا.

clothes in which he prayed, he has to pray with it and he will not repeat, that is, when there was dirt on his body and while he was a traveller and there was no water with him, or there was some water with him and he was afraid of thirst, so it is allowed for him to offer his prayer with it.

And if the dirt is with the clothing and if the clothing is less than one fourth ($1/4$) clean, so then he has a choice either to pray with it if he wishes, or if he wishes to pray naked

[N.B: This is an extreme situation]

And, if one fourth of clothes is Tahir or three fourth ($3/4$) of it is dirty (then) praying naked is not allowed, but without any doubt he will pray with it according to Imam Muhammad (رحمته الله) in both ways (i.e. without clothes, and presence of dirt).

And if someone prayed naked, he will pray sitting, doing 'Ima' (indication) with Ruku and Sujood. So how will he sit?

Some of the Ulema say he will sit as he sits in the prayer.

And it is said in Az-Zakheera: He will sit and pull out his feet towards the Qiblah and he will put his hands on the private part of his body. Either he wants to offer daytime prayer or in a dark night, or in the house, or in the

وَلَمْ يُعَدِّ. يَعْنِي إِذَا كَانَ عَلَى جَسَدِهِ نَجَاسَةٌ وَهُوَ مُسَافِرٌ وَلَيْسَ مَعَهُ مَاءٌ أَوْ كَانَ مَعَهُ مَاءٌ وَهُوَ يَخَافُ الْعَطَشَ يَجُوزُ لَهُ أَنْ يُصَلِّيَ بِهَا.

وَأِنْ كَانَتْ النِّجَاسَةُ بِالثَّوْبِ إِنْ كَانَ أَقَلُّ مِنْ رُبْعِ الثَّوْبِ طَاهِرًا فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَلَّى بِهِ وَإِنْ شَاءَ صَلَّى عُرْيَانًا.

وَأِنْ كَانَ رُبْعُهُ طَاهِرًا أَوْ ثُلُثُهُ أَرْبَاعُهُ نَجَسًا لَمْ تَجْزِ الصَّلَاةُ عُرْيَانًا بَلْ يُصَلِّي بِهِ بِإِخْلَافٍ وَعِنْدَ مُحَمَّدٍ يُصَلِّي بِهِ فِي الْوَجْهِينِ.

وَأِنْ صَلَّى عُرْيَانًا يُصَلِّي قَاعِدًا يُؤْمِي بِالرُّكُوعِ وَالسُّجُودِ فَكَيْفَ يَقْعُدُ؟

قَالَ بَعْضُهُمْ يَقْعُدُ كَمَا يَقْعُدُ فِي الصَّلَاةِ.

وَقَالَ فِي الذَّخِيرَةِ: يَقْعُدُ وَيَمُدُّ رِجْلَيْهِ إِلَى الْقِبْلَةِ.

وَيَضَعُ يَدَيْهِ عَلَى عَوْرَتِهِ الْغَلِيظَةِ سَوَاءً صَلَّى نَهَارًا أَوْ لَيْلَةً مُظْلِمَةً أَوْ فِي الْبَيْتِ أَوْ فِي

desert, (i.e. he is allowed to pray in whichever way he is going to offer it), that is correct.

And if he prays whilst standing it is allowed, but the former condition is better.

And if he stood on a dirty thing and offered prayer, (then) it is not allowed. And if he offered prayer on double-folded / lined clothes, and there was dirt in his covering, if the clothing is sewn, his prayer is not valid.

And if it is not sewn, his prayer is allowed.

And if he did Sajdah on a dirty thing his prayer will be Faasid.

Imam Abu Yousuf (رحمته الله) said, "If he repeated it (Sajdah) when he knew the place was clean, his prayer will not be Faasid.

And if the place of his footsteps and his knees is Taahir, and the place of his forehead and his nose is dirty (then it is allowed). And it is narrated from Imam Abu Hanifa (رحمته الله) that he will do Sajdah on his nose and it will be valid, but it is against both of them (his companions).

And if the place of his nose is dirty and the rest of the places are T aahir without any difference, prayer is allowed.

And Imam Shamsul-Aimma Al-Sarkhasi (رحمته الله) has mentioned: if the

الصَّحْرَاءِ وَهُوَ الصَّحِيحُ.

وَأَنْ صَلَّى قَائِمًا أَجْزَأُ. وَالْأَوَّلُ أَفْضَلُ.

وَلَوْ قَامَ عَلَى شَيْءٍ نَجَسٍ وَصَلَّى لَا يَجُوزُ.

وَلَوْ صَلَّى عَلَى ثَوْبٍ مُبْطِنٍ وَفِي بَاطِنِهِ

قَذِرٌ، إِنْ كَانَ مُخِيطًا، لَا تَجُوزُ صَلَاتُهُ.

وَأِنْ لَمْ يَكُنْ مُخِيطًا جَازَتْ صَلَاتُهُ.

وَلَوْ سَجَدَ عَلَى شَيْءٍ نَجَسٍ تَفْسُدُ صَلَاتُهُ.

وَقَالَ أَبُو يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ إِنْ أَعَادَ حِينَ

عَلِمَ عَلَى شَيْءٍ طَاهِرٍ لَا تَفْسُدُ صَلَاتُهُ.

وَأِنْ كَانَ مَوْضِعُ قَدَمَيْهِ وَرُكْبَتَيْهِ طَاهِرًا

وَمَوْضِعُ جَبْهَتِهِ وَأَنْفِهِ نَجَسًا، عَنْ أَبِي حَنِيفَةَ

يَسْجُدُ عَلَى أَنْفِهِ وَتَجُوزُ خِلَافًا لَهُمَا.

وَأِنْ كَانَ مَوْضِعُ أَنْفِهِ نَجَسًا وَسَائِرُ الْمَوَاضِعِ

طَاهِرًا جَازَ بِإِخْلَافٍ.

وَذَكَرَ شَمْسُ الْأَيْمَةِ السَّرْحَسِيُّ:

place of his both hands and knees is dirty his prayer is valid.

And it is said in the Al-'Uyoon, that this narration is 'Shaazah' (isolated, rare). And the truth is that which is to be said:

If the place of his knees is dirty it is prohibited to pray on that place.

And if the place of one of his feet is dirty it would not be valid, when he put his foot on that place (and if he did not put then it is allowed).

And if there is dirt under each of his feet, but it is less than the quantity of the Dirham. If it is gathered, then it becomes more than the quantity of the Dirham, so in this case, prayer will not be valid. As it is not valid in a double folded cloth.

And if there is dirt in the place of Sajdah, but less than the quantity of a Dirham, and under his feet is less than Qadr-Dirham. So it is also similar (i.e., not allowed). And if one started prayer in a clean place, then he moved his feet on a dirty thing and stood over it, if he stood less than the 'Miqdar' (quantity, time) in which one could perform a 'Rukn' (pillar, part) of prayer, his prayer is valid, otherwise not.

إِذَا كَانَتْ النَّجَاسَةُ فِي مَوْضِعِ الْكَفَّيْنِ وَالرُّكْبَتَيْنِ جَازَ صَلَوَتُهُ.

وَقَالَ فِي الْعُيُونِ هَذِهِ رِوَايَةٌ شَاذَةٌ^(١) وَالصَّحِيحُ أَنْ يُقَالَ:

إِنْ كَانَ فِي مَوْضِعِ رُكْبَتَيْهِ لَا تَجُوزُ. وَإِنْ كَانَ مَوْضِعُ أَحَدَى قَدَمَيْهِ نَجَسًا لَا تَجُوزُ، إِذَا كَانَ قَدْ وَضَعَهَا^(٢)

وَأِنْ كَانَ تَحْتَ كُلِّ قَدَمٍ أَقَلُّ مِنْ قَدْرِ الدِّرْهِمِ. فَلَوْ جُمِعَ يَصِيرُ أَكْثَرُ مِنْ قَدْرِ الدِّرْهِمِ يَمْنَعُ، كَمَا يَمْنَعُ فِي ثَوْبٍ ذِي طَائِقَيْنِ.

وَأِنْ كَانَتْ فِي مَوْضِعِ السَّجْدَةِ أَقَلُّ مِنْ قَدْرِ وَتَحْتَ قَدَمَيْهِ أَقَلُّ مِنْ قَدْرِ الدِّرْهِمِ فَكَذَلِكَ أَيْضًا. وَإِنْ افْتَتَحَ الصَّلَاةَ فِي مَكَانٍ طَاهِرٍ ثُمَّ نَقَلَ قَدَمَيْهِ عَلَى شَيْءٍ نَجَسٍ وَقَامَ إِنْ لَمْ يَمْكُثْ مِقْدَارَ مَا يُؤَدِّي رُكْنًا جَازَتْ صَلَوَتُهُ وَالْأَفْلَا.

(١) شَاذَةٌ: rayer نادرة، أى غير مشهور

(٢) أَمَّا إِنْ لَمْ يَضَعَهَا فَانْهَ يَجُوزُ صَلَوَتُهُ لِأَنَّ الْفَرْضَ وَضَعَ أَحَدَى قَدَمَيْنِ لَا كِلَيْهِمَا. (صغیری)

And this is similar, if he raised his shoes and there was dirt on them, if one performed a Rukn with them, his prayer will be Faasid (this is the chosen decree).

And it is in the Fatawa Ahle Samarqand: If one did Sajdah (while) his clothes are falling on the dirty thing when it is dry (then) prayer is allowed.

And it is in the book 'Al-Ikhtilaaf' (Difference) of Imam Zufar and Imam Yaqoob (رَحْمَةُ اللَّهِ عَلَيْهِمَا) it is as follows: When the dirt is on a side of the 'Labina' (unbaked bricks) or baked bricks, whilst one is standing for prayer on the appearance of them, his prayer will not be Faasid. And similar to it when the dirt dissolved in wood, and one turned it up side down, if the thickness/coarseness of the wood is able to be cut/chop, (then) prayer is allowed, otherwise not.

And when dirt reached the earth, so one spread out/coated with clay or plaster (whitewash), then he prayed on it, it is permitted, but it is not like the cloth.

And if one coated it with soil and did not make it into clay, even, if the soil was less, if one sniffed it (soil), he senses the smell of the dirt (then in this condition) prayer is not allowed and if one could not find (any smell), then it is valid.

وَكَذَلِكَ إِنْ رَفَعَ نَعْلَيْهِ وَعَلَيْهِمَا قَدْرٌ، إِنْ أَدَّى مَعَهُمَا رُكْنًا فَسَدَتْ صَلَوَتُهُ (وهذا هو الْمُخْتَارُ).

وَفِي فَتَاوَى أَهْلِ سَمَرْقَنْدٍ إِذَا سَجَدَ يَقَعُ ثِيَابُهُ عَلَى شَيْءٍ نَجَسٍ جَازَتْ إِذَا كَانَتْ يَابِسَةً.

وَفِي اخْتِلَافٍ ^(١)
زُفَرٍ وَيَعْقُوبَ إِذَا كَانَتْ النِّجَاسَةُ عَلَى بَاطِنِ اللَّبْنَةِ
أَوِ الْأَجْرَةِ، وَهُوَ عَلَى ظَاهِرِهِمَا قَائِمٌ يُصَلِّي لَمْ
تَفْسُدْ صَلَوَتُهُ بِمِثْلِهِ
إِذَا حَلَّتِ النِّجَاسَةُ
بِخَشَبَةٍ فَقَلَبَهَا
إِنْ كَانَ غَلْظُ الْخَشَبَةِ
يَقْبَلُ الْقَطْعَ تَجُوزُ الصَّلَاةُ وَالْأَقْلَا.

وَإِذَا أَصَابَتْ الْأَرْضَ نِجَاسَةٌ فَفَرَشَهَا
بِطِينٍ أَوْ جَصٍّ فَصَلَّى عَلَيْهِ جَازٌ،
وَلَيْسَ هَذَا كَالثُّوبِ.

وَلَوْ فَرَشَهَا بِالتُّرَابِ وَلَمْ يُطَيَّنْ، إِنْ كَانَ
التُّرَابُ قَلِيلًا بَحِثْ لَوْ شَمَّهُ يَجِدُ رَائِحَةَ
النِّجَاسَةِ لَا تَجُوزُ وَالْأُجُوزُ. ^(٢)

(١) أي في الكتاب المسمى باختلاف زفر ويعقوب (رحمة الله عليهما)
(٢) وإن لم يكن قليلًا بل كان كثيرًا حجمه كثيف بحيث لا يجد المصلي عليه رائحة النجاسة (كبرى)

And if there is dirt on a woollen mat, so he turned it over and prayed on the second face/other side, it will be allowed.

And Imam Abu Yousuf (رضي الله عنه) said it will not be allowed, and some of the Mashaikh have chosen this (decision).

And all of this, is the 'Mazhab' (teaching, way of Imam Muhammad (رضي الله عنه) which has been mentioned in the Al-Muheet.

And if any praying person had spread (any cloth) on the wet dirty thing or one sat on dirty wet earth (ground), or one folded the dry clean cloth in a dirty wet cloth, and the wetness has marked on his cloth, or on his prayer mat, (now) it will be seen (suppose) if it is in the condition if the cloth is rinsed out/squeezed, or the Musalla/prayer mat (is rinsed) if there are droplets of something (i.e. water), it (prayer mat, cloth) will be dirty, otherwise not.

Imam Shamsul-Aimmah Al-Halwni (رضي الله عنه) said, "If it is in the condition that if somebody put his hand (i.e. on that dirty cloth) so his hand becomes wet, then it will be dirty, otherwise not. And this is the nearest than the first one. "

وَلَوْ كَانَتْ عَلَى اللَّبَدِ نَجَاسَةٌ،
فَقَلَّبَ وَصَلَّى عَلَى الْوَجْهِ الثَّانِي يَجُوزُ.

وَقَالَ أَبُو يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ لَا تَجُوزُ،
وَبِهِ أَخَذَ بَعْضُ الْمَشَائِخِ.

وَهَذَا كُلُّهُ مَذْهَبُ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ
مَذْكُورٌ فِي الْمُحِيطِ.

وَلَوْ بَسَطَ الْمُصَلِّي عَلَى شَيْءٍ نَجَسٍ رَطْبٍ
أَوْ جَلَسَ عَلَى أَرْضٍ نَجَسَةٍ رَطْبَةٍ
أَوْ لَفَّ الثَّوبَ الْيَابِسَ الطَّاهِرَ فِي ثَوْبٍ
نَجَسٍ رَطْبٍ فَاتَّارَتْ الرُّطُوبَةُ فِي ثَوْبِهِ أَوْ فِي
مُصَلَّاهُ يَنْظُرُ، إِنْ كَانَ بِحَالٍ لَوْ عَصَرَ الثَّوبَ
أَوِ الْمُصَلِّي يَتَقَاطَرُ مِنْهُ شَيْءٌ يَتَنَجَّسُ وَإِلَّا فَلَا.

وَقَالَ شَمْسُ الْأَيْمَةِ الْحَلَوَانِي لَوْ كَانَ بِحَالٍ
لَوْ وَضَعَ يَدَهُ تَبَتَّلَ يَصِيرُ نَجَسًا وَإِلَّا فَلَا.
وَهَذَا أَقْرَبُ مِنَ الْأَوَّلِ.

THE THIRD CONDITION

The third condition of prayer is to 'Satr' cover the special parts of the body and the 'Aurah (covering private parts/genitals) for the man is: what is underneath the navel upto the knees is 'Aurah, and the knees are also 'Aurah, but no one can see the knees except himself.

And this is the Mukhtar (chosen decision).

Muhammad Bin Shuja' narrated it as a 'Nass' (apparent research) from Imam Abu Hanifa (رحمته الله) and Imam Abi Yousuf (رحمته الله), that when one is (wearing a long) shirt and the collar was open, so he looked at his private part/genital, his prayer will not be Faasid.

And some scholars have made or declared Satr-e-'Aurah a condition for a person himself. Even upto this point they have said:

If one has a heavy/thick beard, then his prayer (in this case) is valid. And if one has a light beard, even if he looked down his collar and saw his 'Aurah, his prayer will be Faasid. And some Mashaikh have given their Fatwa (decision) about it in such a manner.

And if someone had prayed in a dark house or in a dark night nakedly, and there is clean clothing for him and he is

وَأَمَّا الشَّرْطُ الثَّالِثُ

فَهُوَ سَتْرُ الْعَوْرَةِ وَالْعَوْرَةُ مِنَ الرَّجُلِ مَا تَحْتَ السَّرَّةِ مِنْهُ إِلَى الرُّكْبَةِ عَوْرَةً.... وَالرُّكْبَةُ عَوْرَةٌ أَيْضًا لَكِنَّ مِنْ غَيْرِهِ

لَا مِنْ نَفْسِهِ هُوَ الْمُخْتَارُ.

وَرَوَى مُحَمَّدُ بْنُ شُجَاعٍ عَنْ أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ رَحِمَهُمُ اللَّهُ عَلَيْهِ نَصًّا إِذَا كَانَ مُحَلُولُ الْجَبِيبِ فَنَظَرَ إِلَى عَوْرَتِهِ لَا تَفْسُدُ صَلَاتُهُ.

وَبَعْضُ الْمَشَائِخِ جَعَلَ سَتْرَ الْعَوْرَةِ مِنْ نَفْسِهِ شَرْطًا حَتَّى قَالُوا:

إِنْ كَانَ كَثِيفَ اللَّحْيَةِ تَجُوزُ صَلَاتُهُ، وَإِنْ كَانَ خَفِيفَ اللَّحْيَةِ حَتَّى لَوْ نَظَرَ فِي جَبِيهِ رَأَى عَوْرَتَهُ فَصَلَاتُهُ فَاسِدَةٌ وَبِهِ يُفْتَى بَعْضُ الْمَشَائِخِ.

وَلَوْ صَلَّى عُرْيَانًا فِي بَيْتٍ مُظْلِمَةٍ أَوْ فِي لَيْلَةٍ مُظْلِمَةٍ وَلَهُ ثَوْبٌ طَاهِرٌ وَهُوَ قَادِرٌ عَلَى اللِّبْسِ

able to wear it, so his prayer will not be valid unanimously.

And all of the body of a free woman (who is not a slave) is 'Aurah, but her face and her palms (of the hand).

As regards the feet, there is a difference according to the Mashaikh.

And it is mentioned in the Muheet, the most correct (decision) is that they are not 'Aurah (i.e. not considered coverable).

And it is written in Fatawa Khaqaniyyah: The correct decision is that: if the disclosure of her foot is only one-fourth ($1/4$), then it will stop prohibit her (from offering prayer).

Her arms are 'Aurah, as it is the same order about her belly accordingly to Zahir-e-Riwayah.

And it is also narrated from Imam Abu Yousuf (رضي الله عنه) that her arms are not 'Aurah, but the first saying is (most) correct.

And as concerns the hanging hair (of a woman) according to a saying of Al-Faqeeh Ab u-al-Lais, if the hanging hair exposure is $1/4$ th, then her prayer is Fasid.

It is said in the Al-Fatawa Al-Khaqaniyyah: The authentic idea of invalidating the prayer is to open $1/4$ th

مَنْبَةُ الْمُصَلِّي وَغَنِيَةُ الْمُتَبَدِّي

لَا تَجُوزُ صَلَاتُهُ بِالْإِجْمَاعِ.

وَبَدَنُ الْمَرْءَةِ الْحُرَّةِ كُلُّهَا عَوْرَةٌ إِلَّا وَجْهَهَا وَكَفَّيْهَا^(١)

وَفِي الْقَدَمَيْنِ اخْتِلَافُ الْمَشَائِخِ.

وَذِكْرُ فِي الْمُحِيطِ: أَنَّ الْأَصَحَّ أَنَّهُمَا لَيْسَتَا بِعَوْرَةٍ.

وَفِي الْخَاقَانِيَّةِ: الصَّحِيحُ أَنَّ انْكِشَافَ رُبْعِ الْقَدَمِ يَمْنَعُ. وَذِرَاعَاهَا عَوْرَةٌ كَبَطْنِهَا فِي ظَاهِرِ الرَّوَايَةِ.

وَرَوَى عَنْ أَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ إِنَّ ذِرَاعَيْهَا لَيْسَتَا بِعَوْرَةٍ وَالْأَوَّلُ هُوَ الصَّحِيحُ.

وَأَمَّا الشَّعْرُ الْمُسْتَرْسَلُ قَالَ الْفَقِيهُ أَبُو اللَّيْثِ إِنْ انْكَشَفَ رُبْعُ الْمُسْتَرْسَلِ فَسَدَتْ صَلَاتُهَا.

وَقَالَ فِي الْفَتَاوَى الْخَاقَانِيَّةِ:

(١) الْأَوْجُهُهَا وَكَفَّيْهَا آه فَانْهَمَا لَيْسَا بِعَوْرَةٍ بِالْإِجْمَاعِ لَا فِي حَقِّ الصَّلَاةِ وَلَا فِي حَقِّ نَظَرِ

الْأَجْنَسِ حَتَّى إِذَا بَاحَ نَظَرُهُ إِلَى وَجْهِ الْمَرْأَةِ الْأَجْنَبِيَّةِ وَكَفَّيْهَا إِذَا كَانَ بِغَيْرِ شَهْوَةٍ. ١٢

above the ears.

And similar is the decision about the ears, if she exposed 1/4th of one of them, it will forbid the permissibility of prayer. This is the (most) correct (perfect order).

As for the testicles, with organ is one part. And some of the m have said, "It will be considered that both of them are separate parts of the body. And this is correct."

And thus, they have differed in the knees with the thigh, some jurists said this is one part of the body.

Some of them said each of them is a separate part.

And some of them said that the knees with thigh is a one part of the body.

And according to this rule:

And if a man offered prayer and his knees are exposed and the thigh is covered, his prayer is valid.

A woman had offered prayer and one-fourth (1/4) of her calf is open, she will repeat her prayer, and if it is less than that, (then) she will not repeat.

Imam Abu Yousuf (رضي الله عنه) said: "Exposure (of her calf) less than half, does not stop her (from performing prayer); but there are narrations (about

الْمُعْتَبَرُ فِي إِفْسَادِ الصَّلَاةِ انْكَشَافُ مَا فَوْقَ الْأَذْنَيْنِ.
وَكَذَلِكَ الْأَذْنَانِ حَتَّى لَوْ انْكَشَفَ رُبْعٌ وَاحِدٌ
مِنْهُمَا يَمْنَعُ جَوَازَ الصَّلَاةِ هُوَ الصَّحِيحُ.

أَمَّا الْخُصْيَتَانِ مَعَ الذَّكَرِ عَضْوٌ وَاحِدٌ، وَقَالَ
بَعْضُهُمْ يُعْتَبَرُ كُلُّ وَاحِدٍ مِنْهُمَا عَضْوًا
عَلِيحِدَةً وَهُوَ الصَّحِيحُ.

وَكَذَا اخْتَلَفُوا فِي الرُّكْبَةِ مَعَ الْفَخْذِ، فَقَالَ
بَعْضُهُمْ كُلُّ مِنْهُمَا عَضْوٌ عَلِيحِدَةً.

وَقَالَ بَعْضُهُمْ:
الرُّكْبَةُ مَعَ الْفَخْذِ عَضْوٌ وَاحِدٌ. وَعَلَى هَذَا

وَلَوْ صَلَّى الرَّجُلُ وَرُكْبَتَاهُ مَكْشُوفَتَانِ وَالْفَخْذُ
مُغَطَّرٌ جَازَتْ صَلَاتُهُ.

إِمْرَأَةٌ صَلَّتْ وَرُبْعُ سَاقِهَا مَكْشُوفٌ تُعِيدُ
صَلَاتَهَا وَإِنْ كَانَ أَقَلُّ مِنْ ذَلِكَ لَا تُعِيدُ.

وَقَالَ أَبُو يُوسُفَ: انْكَشَافُ مَا دُونَ النِّصْفِ
لَا يَنْهَى. وَعَنْهُ فِي النِّصْفِ رَوَايَتَانِ، فِي رَوَايَةٍ
لَا يَمْنَعُ وَفِي رَوَايَةٍ يَمْنَعُ.

the opening of half of her calf). In one Riwayāh, there is no restriction, and in other narration there is (still) restriction."

And the decision of Shariah about the hanging hair of a woman and about the belly, and the thigh, and the back is similar to the order on the calf.

As far as special parts of her body 'Qubul' and 'Dubur' (Qubul - front 'Aurah of female; Dubur - back 'Aurah of female) is based on this difference, that is, when any one fourth ($\frac{1}{4}$) is opened (then) it will forbid her to offer her prayer according to Tarfain (Imam Abu Hanifa (رحمته الله) and Imam Muhammad (رحمته الله), Imam Yousuf (رحمته الله) has a different of point of view. It is mentioned in Al-Ziyadaat.

However, concerning the breasts of a woman, if she is 'Marahiqah' (approaching the age of puberty), so it is according to her chest. And if the woman is of perfect age (mature), then her breasts are a separate (original) part of her body.

And according to Shamsul-Aimma Allamah Sarkhasi (رحمته الله), when (she is wearing) clothing which is thin and reveals the body whatever is underneath, then, Satrul 'Aurah will not be acquired (i.e. purpose of).

A person offered prayer wearing only one shirt, and there is nothing except it,

وَالْحُكْمُ فِي الشَّعْرِ الْمُسْتَرْسَلِ وَالْبَطْنِ
وَالظَّهْرِ مِنَ الْمَرْأَةِ وَالْفَخْذِ كَالْحُكْمِ فِي
السَّاقِ:

وَأَمَّا الْقَبْلُ وَالذَّبْرُ فَعَلَى هَذَا الْخِلَافِ يَعْنِي
إِذَا انْكَشَفَ مِنْ أَحَدِهِمَا رُبْعَةٌ يَمْنَعُ عَنْهُمَا
خِلَافًا لِأَبِي يُوسُفَ رَحْمَةُ اللَّهِ عَلَيْهِ وَهَذَا
مَذْكُورٌ فِي الزِّيَادَاتِ.

أَمَّا ثَدْيُ الْمَرْءَةِ فَإِنْ كَانَتْ مَرَاهِقَةً فَهُوَ تَبَعٌ
لِلصَّدْرِ، وَإِنْ كَانَتْ كَبِيرَةً فَالثَّدْيُ أَصْلٌ
بِنَفْسِهِ.

وَفِي شَرْحِ شَمْسِ الْأَيْمَةِ السَّرْحَسِيِّ
إِذَا كَانَ الثَّوْبُ رَقِيقًا يَصِفُ مَا تَحْتَهُ لَا يَحْصُلُ
بِهِ سِتْرُ الْعَوْرَةِ.

مَنْ صَلَّاهُ بِقَمِيصٍ لَيْسَ عَلَيْهِ غَيْرُهُ

(during his prayer) one looked down and saw his 'Aurah, so it is nothing/ it is not a matter of any objection.

فَلَوْ نَظَرَ إِنْسَانٌ مِنْ تَحْتِهِ رَأَى عَوْرَتَهُ، فَهَذَا لَيْسَ بِشَيْءٍ.

And it is mentioned in Al-Ziyadaat: "If a woman offered her prayer and she is able to wear new clothing so she wore such a clothing, then some of her hair, some part of her thigh, and something from her calf became exposed, if all of them are gathered and reach to one fourth of the calf, her prayer will not be allowed.

وَذَكَرَ فِي الزِّيَادَاتِ: لَوْ أَنَّ امْرَأَةً صَلَّتْ وَهِيَ تَقْدِرُ عَلَى الثَّوْبِ الْجَدِيدِ، فَلَبَسَتْ ثَوْبًا خَلَقًا فَانْكَشَفَ مِنْ شَعْرِهَا شَيْءٌ، وَمِنْ فَخْذِهَا شَيْءٌ وَمِنْ سَاقِهَا شَيْءٌ وَكَانَ لَوْ جُمِعَ يَبْلُغُ رُبْعَ السَّاقِ لَا تَجُوزُ صَلَوَتُهَا.

As for the slave woman, so whatever is the 'Aurah is like a man. And her belly and her back is also 'Aurah, and anything besides that is not 'Aurah.

أَمَّا الْعَوْرَةُ مِنَ الْأَمَةِ فَمَا هِيَ عَوْرَةُ مِنَ الرَّجُلِ. وَبَطْنُهَا وَظَهْرُهَا عَوْرَةٌ أَيْضًا. وَمَاعِدَا ذَلِكَ فَلَيْسَ بِعَوْرَةٍ.

The 'Muddabbirah' (after the death of Mother Umm-ul-Walad (after the birth of a child) and 'Makatib' (a slave who has conditional freedom by his master) are like a slave lady.

وَالْمُدَبِّرَةُ وَأُمُّ الْوَلَدِ وَالْمَكَاتِبَةُ بِمَنْزِلَةِ الْأَمَةِ.

A portion of the body exposed but one suddenly without any delay covered himself, then there is no objection, and if he fulfilled a Rukn with it then his prayer will be in vain.

وَإِنْ انْكَشَفَ عَضْوٌ فَسَتَرَ مِنْ غَيْرِ لَبَثٍ لَا يَضُرُّهُ وَإِنْ أَدَّى مَعَهُ رُكْنًا يَفْسُدُ صَلَوَتُهُ

And if he did not perform but he stayed for a time, in which he could perform a Rukn according to Sunnah, and he did not cover, his Salah is Fasid. according to Tarfain, there is a different view of Imam Muhammad (ﷺ).

وَإِنْ لَمْ يُؤَدِّ وَلَكِنْ مَكَّثَ مِقْدَارَ مَا يُؤَدِّي فِيهِ رُكْنًا بِسُنَّةٍ، فَلَمْ يَسْتَرْفَسِدَتْ صَلَوَتُهُ عِنْدَ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ عَلَيْهِ وَأَبِي يُوسُفَ خِلَافًا لِمُحَمَّدٍ. (رحمة الله عليهم)

Similarly a man because of

وَكَذَا إِذَا وَقَعَ الرَّجُلُ لِلرَّحْمَةِ فِي صَفِّ النِّسَاءِ

overcrowding fell in the women's 'Saff' /row, or happened to be in front of an Imam, or he raised dirt and then he threw it, so it is according to the above difference.

And if one did not find anything to cover the 'Aurah, he will offer his prayer while sitting with Emaa, as we have mentioned it before.

THE FOURTH CONDITION

So that is the Istiqbaal/turning one's face towards the Qibla. Whosoever is present at the Ka'ba, it is essential to approach its original direction (i.e. directly facing the Ka'ba).

And whosoever is absent from it, then it is Fardh for him to have direction of the Ka'ba.

The result of this difference will appear in the Niyyah.

Imam Shaikh-ul-Islam Abu Bakr Muhammad bin Hamid (رحمته الله) said, "There is no condition to express Niyyah of the Ka'ba while having the direction towards Qibla. And Shaikh the Imam Abu-Bakr Mohammad bin Al-Fadl (رحمته الله) said uttering Niyyah of the Ka'ba is a (necessary) condition.

And some of the Ulama say:

If one prays towards the Mihrab/pulpit, (the matter is) just as Imam Al-Hamidi (رحمته الله) said. And if he prays in the desert /jungle/open space, then the matter is

أَوْوَقَعَ أَمَامَ الْإِمَامِ أَوْرَفَعَ نِجَاسَةً ثُمَّ أَلْقَى فَعَلَى هَذَا الْخِلَافِ.

وَمَنْ لَمْ يَجِدْ مَا يَسْتُرْ بِهِ الْعَوْرَةَ صَلَّى قَاعِدًا بِالْإِيمَاءِ كَمَا ذَكَرْنَا.

أَمَّا الشَّرْطُ الرَّابِعُ

(فَهُوَ اسْتِقْبَالُ الْقِبْلَةِ)

فَمَنْ كَانَ بِحَضْرَةِ الْكَعْبَةِ يَجِبُ عَلَيْهِ إِصَابَةُ عَيْنِهَا.

وَمَنْ كَانَ غَائِبًا عَنْهَا فَفَرْضُهُ جِهَةَ الْكَعْبَةِ. وَتَمَرَّتْهَا هَذَا الْخِلَافُ تَظْهَرُ فِي النِّيَّةِ.

وَقَالَ الشَّيْخُ الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ حَامِدٍ رَحِمَهُ اللَّهُ عَلَيْهِ لَا تُشْتَرِطُ نِيَّةُ الْكَعْبَةِ مَعَ اسْتِقْبَالِ الْقِبْلَةِ وَقَالَ الشَّيْخُ الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْفَضْلِ رَحِمَهُ اللَّهُ عَلَيْهِ يُشْتَرِطُ ذَلِكَ.

وَبَعْضُ الْمَشَائِخِ يَقُولُ إِنْ كَانَ يُصَلِّي إِلَى الْمِحْرَابِ فَكَمَا قَالَ الْحَامِدِيُّ (بْنِ حَامِدٍ) وَإِنْ كَانَ يُصَلِّي فِي الصَّحْرَاءِ فَكَمَا قَالَ

the same, just as Imam Al-Fadhli (رحمته الله عليه) said.

And the Qibla of the eastern people so this is that very direction of the west according to us. And it is mentioned in the 'Amali-ul-Fatawa':

The limit (definition) of Qibla in our countries that in Samarqand, and between the East and West Maghrib of winter, and the Maghrib of summer.

If somebody turned (intended) towards the direction of an external side from the East and the West limit, (prayer) will not be correct.

And if one is a patient (ill person), he is not able to turn towards the Ka'ba, and there is no one with him to turn him towards it, or if he is healthy but, he is afraid of an enemy or a beast, he will offer his Salah to any direction, whatever is possible for him.

And similar is the case if he read Fardh prayer with an excuse on the animal's back, or any Nafl prayer he performed without any excuse, so it is allowed to read prayer towards whatever direction he wished.

And if the direction of the Ka'ba is doubtful to him, and there is none present to be asked about it, then he will struggle/make an effort and make 'Taharri' (to examine, investigate, enquire about something, e.g. direction of Qibla) and offer prayer.

مَنِ الْمَصْلَىٰ وَغَنِيَّةُ الْمُتَبَدِّي
الْفَضْلَىٰ رَحْمَةُ اللَّهِ عَلَيْهِ.

وَقِبْلَةُ أَهْلِ الْمَشْرِقِ فَهِيَ جِهَةُ الْمَغْرِبِ
عِنْدَنَا. وَذَكَرْنَا فِي أَمَالِي الْفَتَاوَى:

حَدَّ الْقِبْلَةِ فِي بِلَادِنَا يَعْنِي بِهَا سَمَرْقَنْدُ مَا بَيْنَ
الْمَغْرِبَيْنِ مَغْرِبَ الشِّتَاءِ وَمَغْرِبَ الصَّيْفِ،
فَإِنْ تَوَجَّهَ إِلَى جِهَةٍ خَارِجَةٍ مِنْ حَدِّ الْمَغْرِبَيْنِ
لَا يَصِحُّ.

وَأِنْ كَانَ مَرِيضًا لَا يَقْدِرُ عَلَى التَّوَجُّهِ وَلَيْسَ
مَعَهُ أَحَدٌ يُوجِّهُهُ إِلَيْهَا أَوْ كَانَ صَحِيحًا يَخَافُ
مِنْ عَدُوٍّ أَوْ سَبْعٍ يُصَلِّي إِلَى أَيِّ جِهَةٍ قَدَرَ.

وَكَذَا إِذَا صَلَّى الْفَرِيضَةَ بِالْعُذْرِ عَلَى الدَّابَّةِ
أَوِ النَّافِلَةَ بِغَيْرِ عُذْرٍ فَلَهُ أَنْ يُصَلِّيَ إِلَى أَيِّ جِهَةٍ
تَوَجَّهَ.

وَأِنْ اشْتَبَهَتْ عَلَيْهِ الْقِبْلَةُ وَلَيْسَ بِحَضْرَتِهِ
مَنْ يَسْأَلُهُ عَنْهَا اجْتَهِدْ.

If after performing prayer he knew that he made a mistake, so, there is no repeating upon him (it is needless to repeat the prayer).

وَأَنَّ عِلْمَ ذَلِكَ وَهُوَ فِي الصَّلَاةِ اسْتِدَارَ إِلَى الْقِبْلَةِ وَبَنَى عَلَيْهَا سَوَاءً اِشْتَبَهَتْ فِي الْمَفَازَةِ أَوْ فِي الْمَصْرِ فِي لَيْلَةٍ مُظْلِمَةٍ أَوْ فِي نَهَارٍ.

And if he knew that while he is in the prayer, he will rotate towards the Qibla and base on it (and complete his prayer). It is equal for him if he doubted (i.e. about the direction of the Qibla) in the desert or in the city, (whether he is) in the dark night or in the day.

وَتَحَرَّى وَصَلَّى فَإِنْ عِلِمَ أَنَّهُ أَخْطَأَ بَعْدَ مَا صَلَّى فَلَا إِعَادَةَ عَلَيْهِ.

And if someone tried his best and then he offered his prayer except the direction of his Taharri he has to repeat his prayer.

وَأَنْ تَحَرَّى وَصَلَّى إِلَى غَيْرِ جِهَةِ التَّحَرِّيِ يُعِيدُهَا.

Although, he approached the right way to the direction. Imam Abu Yousuf (رحمته الله) said if he reached the right way, then, there is no need to repeat it.

وَأَنْ أَصَابَ الْقِبْلَةَ. وَقَالَ أَبُو يُوسُفَ رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ إِنْ أَصَابَ لَا يُعِيدُهَا.

A man who has read his prayer purposely to another side of Qibla (but) it happened according to Qibla, Imam Abu-Hanifah (رحمته الله) said "He is a Kaafir, (denying) Almighty Allah."

رَجُلٌ صَلَّى إِلَى غَيْرِ الْقِبْلَةِ مُتَعَمِّدًا فَوَافَقَ ذَلِكَ الْقِبْلَةَ. قَالَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ هُوَ كَافِرٌ بِاللَّهِ تَعَالَى.

And if a person prayed without wudu, or in dirty clothing similar is the 'Hukm-e-Sharia' (order of the Sharia Islamic law).

وَكَذَا الصَّلَاةُ بِغَيْرِ طَهَارَةٍ، وَكَذَا الثُّوبُ النَّجَسُ.

But the Mukhtaar decision (chosen) is that if he prayed without Taharat (cleanliness) he would be considered a Kaafir, and praying in the dirty clothes he will not be a Kaafir, or he read towards 'Ghair' (opposite) the Qibla, he will not be called a Kaafir.

وَالْمُخْتَارُ أَنْ يَكْفُرَ فِي الصَّلَاةِ بِغَيْرِ طَهَارَةٍ، وَلَا يَكْفُرَ فِي الصَّلَاةِ فِي الثَّوْبِ النَّجَسِ أَوْ إِلَى غَيْرِ الْقِبْلَةِ.

In this way it is mentioned in the Fatwa.

كَذَا ذَكَرَهُ فِي الْفَتَاوَى

And if Qibla has been doubtful and one did not do Taharri so he started and performed his prayer it will not be lawful.

وَلَوْ اِشْتَبَهَتْ وَلَمْ يَتَحَرَّ فَشَرَعَ وَصَلَّى لَا تَجُوزُ.

And if he knew that he approached the Qibla, he has to perform his prayer from the very beginning. And if the direction of Qibla is doubtful to him and there was someone whom he can ask about it, but he did not ask him he did Taharri and offered prayer, if he approached the Qibla prayer is lawful, otherwise not.

وَأِنْ عَلِمَ أَنَّهُ أَصَابَ الْقِبْلَةَ، يَسْتَقْبِلُ الصَّلَاةَ. وَلَوْ اِشْتَبَهَتْ وَكَانَ بِحَضْرَتِهِ مَنْ يَسْأَلُهُ عَنْهَا فَلَمْ يَسْأَلْهُ فَتَحَرَّى وَصَلَّى، فَإِنْ أَصَابَ الْقِبْلَةَ جَازَتْ وَإِلَّا فَلَا.

And the case of a blind person is similar to this (as mentioned above).

وَكَذَٰلِكَ الْأَعْمَى.

And if he asked (about Qibla) but nobody gave him any response until he started Taharri and he read his prayer, then somebody informed him, (in this situation) he will not repeat his prayer.

وَلَوْ سَأَلَ فَلَمْ يُخْبِرْهُ حَتَّى تَحَرَّى وَصَلَّى ثُمَّ أَخْبَرَهُ لَا يُعِيدُ مَا صَلَّى.

And if someone has doubt (about Qibla) so he tried his best to find out, and then he read one Rak at toward one

وَلَوْ شَكَّ فَتَحَرَّى وَصَلَّى رُكْعَةً إِلَى جِهَةٍ ثُمَّ شَكَّ وَتَحَرَّى، ثُمَّ وَثُمَّ حَتَّى أَنَّهُ صَلَّى أَرْبَعَ

direction, then he also felt a doubt and made Taharri again and again, until he read four Rakaat towards four directions with Taharri (deeply thinking that this is the direction of Qibla), it is allowed.

This is defined in Fatawa Khaqaniyyah. And it is mentioned in 'Amaliyal-Fatawa', if one knew that this is the direction of Qibla, but he did not make his Niyyah, it is allowed.

And it is mentioned in Al-Khaqaniyah, if someone did Niyyah that his Qibla is the 'Mihrab' (semi-circular niche/arch in a Mosque indicating Qibla) of his Mosque, his prayer will not be valid. And if he turned his chest away from the Qibla without any excuse, his prayer is in vain.

And if he turned his face away from it, it is essential upon him to turn towards the Qibla in the same hour (immediately) and (his prayer) would not be Faasid, but it is Makruh.

And if one thought that his Wudu is broken, so he turned away from the Qibla, then he knew that he was not 'Muhdas' (without Wudu) before going out from the Mosque, his prayer was not Faasid, and if he knew (this situation) after coming out, his prayer will be Faasid.

رُكْعَاتٍ إِلَى أَرْبَعِ جِهَاتٍ بِالتَّحَرِّيِّ جَازٌ.

كَذَا فِي الْفَتَاوَى الْخَاقَانِيَّةِ.

وَذُكِرَ فِي أَمَالِي الْفَتَاوَى

إِنْ عَلِمَ أَنَّ قِبْلَتَهُ الْكُعْبَةُ وَلَمْ يَنْوِهَا جَازٌ.

وَذُكِرَ فِي الْخَاقَانِيَّةِ:

إِنْ نَوَى الْمُصَلِّيُّ أَنَّ قِبْلَتَهُ مِحْرَابٌ مَسْجِدِهِ

لَا يَجُوزُ. وَلَوْ حَوَّلَ صَدْرَهُ عَنِ الْقِبْلَةِ بِغَيْرِ عُدْرٍ

فَسَدَتْ صَلَاتُهُ.

وَلَوْ حَوَّلَ وَجْهَهُ عَنْهَا عَلَيْهِ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ

مِنْ سَاعَتِهِ وَلَا تَفْسُدُ وَلَكِنْ يُكْرَهُ.

وَلَوْ ظَنَّ أَنَّهُ أَحْدَثٌ، فَتَحَوَّلَ عَنِ الْقِبْلَةِ ثُمَّ عَلِمَ

أَنَّهُ لَمْ يُحْدِثْ قَبْلَ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ لَمْ

تَفْسُدْ صَلَاتُهُ، وَإِنْ عَلِمَ بَعْدَ الْخُرُوجِ

فَسَدَتْ.

THE FIFTH CONDITION TIME OF PRAYER

So that is the time. The first time of the Fajr (dawn prayer), is when the second Fajr rises. So that is the brightness of the Fajr, which spreads in the horizon. So with rising of the Fajr-e-Kaazib (False Fajr) so that is the rectangle brightness at that time Isha time does not go (i.e. still remains) and Fajr time yet does not enter.

It is mentioned in 'Al-Muheet': however the Fajr-e-Kaazib is defined as that brightness in one corner which rises up, then it spreads. And the last time of Fajr remains before the sunrise.

So there is a dispute about the time in which the Salah is not allowed to be read. So that time is the sunrise time.

Imam Muhammad bin Abu Bakr bin Al-Fadhl (رحمته الله) said, "Until the human eye is able to look at the circulation of the sun, so it is in the rising - in that time praying is not allowed. So when he is not able to look at it, then (in that time) prayer is allowed.

So in the book of Imam Muhammad (رحمته الله): When the sun rises approximately like a spear or two spears, then therein the praying is allowed otherwise not. Thus, similarly it is (mentioned) in the 'Al-Khalasa'.

أَمَّا الشَّرْطُ الْخَامِسُ

فَهُوَ الْوَقْتُ. أَوَّلُ وَقْتِ الْفَجْرِ إِذَا طَلَعَ الْفَجْرُ الثَّانِي؛ وَهُوَ الْبَيَاضُ الْمُسْتَطِيرُّ فِي الْأَفْقِ، فَبَطْلُوعِ الْفَجْرِ الْكَاذِبِ، وَهُوَ الْبَيَاضُ الْمُسْتَطِيلُ. لَا يَخْرُجُ وَقْتُ الْعِشَاءِ، وَلَا يَدْخُلُ وَقْتُ الْفَجْرِ.

وَفِي الْمَحِيطِ:

أَمَّا الْفَجْرُ الْكَاذِبُ:

هُوَ أَنْ يَرْتَفِعَ الْبَيَاضُ فِي نَاحِيَةٍ وَاحِدَةٍ ثُمَّ يَتَلَاشَى. وَآخِرُ وَقْتِهَا (١) قَبْلَ طُلُوعِ الشَّمْسِ.

فَاخْتَلَفُوا فِي الْوَقْتِ الَّذِي لَا يَبَاحُ فِيهِ الصَّلَاةُ إِذَا طَلَعَتِ الشَّمْسُ.

قَالَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْفَضْلِ رَحِمَهُ اللَّهُ عَلَيْهِ مَا دَامَ الْإِنْسَانُ يَقْدِرُ عَلَى النَّظَرِ إِلَى قُرْصِ الشَّمْسِ فَهِيَ فِي الطُّلُوعِ لَا يَبَاحُ الصَّلَاةُ فِيهِ.

وَفِي كِتَابِ مُحَمَّدٍ رَحِمَهُ اللَّهُ تَعَالَى إِذَا طَلَعَ الشَّمْسُ قَدَرُ رُمْحٍ أَوْ رُمْحَيْنِ، يَبَاحُ الصَّلَاةُ فِيهِ وَإِلَّا فَلَا، كَذَا فِي الْخُلَاصَةِ (٢)

(١) عِنْدَ أَبِي حَنِيفَةَ (٢) أَيْ خُلَاصَتُهُ الْفَتَاوَى

The first time of Zuhr is after the sun's decline and the last time of it is according to Imam Abu Hanifa (رحمته الله) is when the shadow of each thing becomes double of it, except the original shadow.

And Sahibain (رحمته الله) said: when the shadow of each thing becomes similar to that.

And the first (starting) time of the Asr prayer is when the Zuhr time finishes according to the both sayings (of Imam Abu Hanifa (رحمته الله) and his companions) And the last time of Asr is until the sun has not set out.

And the first (beginning) time of the Maghrib prayer is just after the sunset and the final time of Maghrib is until the evening twilight when it has not disappeared. According to Imam Abu Hanifa (رحمته الله) the evening twilight is that which is a brightness in the horizon after the redness. And Sahibain have defined that it is the "Redness".

And the first time of Isha according to their saying is when evening twilight disappears, and the final (end) time is until the Fajr-i-Thani / Fajr Kaazib (False Fajr) does not rise.

(۲) وَأَوَّلُ وَقْتِ الظُّهْرِ بَعْدَ زَوَالِ الشَّمْسِ
وَأَخِرُ وَقْتِهَا عِنْدَ أَبِي حَنِيفَةَ (رَحْمَةُ اللَّهِ
تَعَالَى عَلَيْهِ) "إِذَا صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلِيهِ
سِوَى فَيْءِ الزَّوَالِ وَقَالَا إِذَا صَارَ ظِلُّ كُلِّ
شَيْءٍ مِثْلَهُ."

وَأَوَّلُ وَقْتِ الْعَصْرِ إِذَا خَرَجَ وَقْتُ الظُّهْرِ عَلَى
الْقَوْلَيْنِ وَأَخِرُ وَقْتِهَا مَا لَمْ تَغْرُبِ الشَّمْسُ.

وَأَوَّلُ وَقْتِ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ
وَأَخِرُ وَقْتِهَا مَا لَمْ يَغِبِ الشَّفَقُ وَهُوَ الْبَيَاضُ
الَّذِي فِي الْأَفْقِ بَعْدَ الْحُمْرَةِ عِنْدَ أَبِي حَنِيفَةَ
رَحِمَهُ اللَّهُ تَعَالَى وَقَالَا الْحُمْرَةُ.
وَأَوَّلُ وَقْتِ الْعِشَاءِ:

إِذَا غَابَ الشَّفَقُ عَلَى الْقَوْلَيْنِ وَأَخِرُهَا مَا لَمْ
يُطْلِعِ الْفَجْرُ الثَّانِي (أَيِ الْفَجْرُ الصَّادِقُ ۱۲).

WITR TIME

وَوَقْتُ الْوُتْرِ

The Witr time is that very time of Isha, but the only difference is that Isha prayer is ordered to be read before it Witr.

Therefore, if a man has read the Isha prayer in one clothing and then he took it off and he read Witr prayer in another clothing, then it appeared that in the clothes in which he read Isha prayer was dirty, he has to repeat the Isha prayer not the Witr, according to Imam Abu Hanifa (رحمته الله) there is a difference of Sahibain.

Reading Fajr prayer in brightness, according to the Ahnaf is desirable to be read in Isfar in all the time, but only on the Muzdalifah Day (the Day of Nahr is exceptional).

And Zuhr prayer should be read in 'Ibraad' (to make it cold) in summer time, and in winter season doing it forward (it should be read at an earlier time). And the Asr prayer ought to be performed unless the sun (in the horizon) has no changing.

And to hurry in performing the Maghrib prayer and delaying of Isha before passing $\frac{1}{3}$ of the night is desirable.

مَا هُوَ وَقْتُ الْعِشَاءِ إِلَّا أَنَّهُ مَأْمُورٌ بِتَقْدِيمِ الْعِشَاءِ عَلَيْهِ.

حَتَّى لَوْ أَنَّ رَجُلًا صَلَّى الْعِشَاءَ بِثَوْبٍ ثُمَّ نَزَعَهُ وَصَلَّى الْوُتْرَ بِثَوْبٍ آخَرَ، ثُمَّ ظَهَرَ أَنَّ الثَّوْبَ الَّذِي صَلَّى الْعِشَاءَ بِهِ، كَانَ نَجَسًا، يُعِيدُ الْعِشَاءَ دُونَ الْوُتْرِ عِنْدَ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ خِلَافًا لَّهُمَا.

وَيَسْتَحَبُّ فِي الْفَجْرِ الْإِسْفَارُ^(١) عِنْدَنَا فِي الْأَزْمَنَةِ كُلِّهَا إِلَّا يَوْمَ النَّحْرِ بِمُزْدَلِفَةٍ.

وَالْإِبْرَادُ بِالظُّهْرِ فِي الصَّيْفِ وَتَقْدِيمُهَا فِي الشِّتَاءِ وَتَأْخِيرُ الْعَصْرِ مَا لَمْ يَتَغَيَّرِ الشَّمْسُ.

وَتَعْجِيلُ الْمَغْرِبِ وَتَأْخِيرُ الْعِشَاءِ إِلَى مَا قَبْلَ ثُلُثِ اللَّيْلِ مُسْتَحَبٌّ.

(١) الْإِسْفَارُ: (Meaning the brightness of Fajr)

And delaying Isha upto the half of the night (midnight) is 'Mubaah' (allowed), and delaying it upto the rising of Fajr is 'Makrooh' (abominable) if it is without any excuse.

As for the Witr prayer, if one is not sure to awake (before Fajr-e-Kaazib) he has to pray Witr before going to bed. And if he is sure to awake then delaying Witr upto the end of the night is best.

And when it is a cloudy day, so in the Fajr, Zuhr and Maghrib prayers, it is desirable to delay therein, that is, not performing them earlier (not hasty) and in Asr and Isha prayers, they should be read at an earlier time. (i.e. hastily).

THE MAKROOH TIMINGS

The timings in which praying is Makrooh, so there are five. The three of them, in which are the Fardh and Tatawwuh (Sunnah and Nafl prayers) are Makrooh.

And that is:

At the sunrise time, and its setting except the Asr prayer of his day.

And at the time of Zawaal (to go away - moving of sun toward its orbit). It is narrated from Imam Abu-Yousuf (رحمته الله) indeed he validated to read Sunnah /

وَالْيَ مَا بَعْدَهُ إِلَى نِصْفِ اللَّيْلِ مُبَاحٌ، وَإِلَى مَا بَعْدَهُ إِلَى طُلُوعِ الْفَجْرِ مَكْرُوهٌ إِذَا كَانَ بِغَيْرِ عُدْرٍ.

وَأَمَّا فِي الْوُتْرِ، إِنْ كَانَ لَا يَشَقُّ بِالْإِنْتِبَاهِ أَوْ تَرَ قَبْلَ النَّوْمِ، وَإِنْ كَانَ يَشَقُّ بِالْإِنْتِبَاهِ فَتَأْخِيرُهُ إِلَى آخِرِ اللَّيْلِ أَفْضَلُ.

وَإِذَا كَانَ يَوْمٌ غَيِّمٌ فَالْمُسْتَحَبُّ فِي الْفَجْرِ وَالظُّهْرِ وَالْمَغْرِبِ تَأْخِيرُهَا يَعْنِي عَدَمُ التَّعَجُّلِ. وَفِي الْعَصْرِ وَالْعِشَاءِ تَعْجِيلُهُمَا.

الْأَوْقَاتُ الْمَكْرُوهَةُ

أَمَّا الْأَوْقَاتُ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ، فَخَمْسَةٌ: ثَلَاثَةٌ مِنْهَا يُكْرَهُ فِيهَا الْفَرَضُ وَالْتَطَوُّعُ وَذَلِكَ:

(١) عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا وَالْعَصْرُ يَوْمَهُ وَوَقْتُ الزَّوَالِ.

وَرَوَى عَنْ أَبِي يُوسُفَ أَنَّهُ جَوَّزَ التَّطَوُّعَ وَقْتُ الزَّوَالِ يَوْمَ الْجُمُعَةِ. وَلَا يُصَلِّي فِيهَا صَلَاةَ

Nafl at the Zawal timing on Friday.
But he will not pray Salah Janazah
(funeral prayer) at that (Makrooh) time,
and not prostrate for Sajdah Tilawah
and not do Sajdah Sahw a.

And if somebody had made Qaza of
any obligatory prayer therein he has to
repeat it.

And if one recited Ayah-e-Tilawah in
Makrooh time, it is better that he
should not perform it. And if he has
done Sajdah, it should not be repeated.

As far as relating to the two times, the
Nafl prayers are Makrooh in them, but,
it is not Makrooh in Fardh i.e. missed
prayers' and Funeral prayer, and
Sajdah-e-Tilawah and both of them are
allowed after dawn upto sunrise, except
two Rak'ats of the Fajr prayer, and after
Asr prayer upto the sunset.

And after sunset, before Maghrib
prayer also, Nafls are Makrooh,
because of the delaying of the Maghrib
prayer.

And similarly, it is Makrooh to read
Sunnah when the Imam comes out to
deliver his sermon on the Day of
Jumu'ah, and as well as Iqamah time.

And if somebody has started (his
prayer), then Imam came out (now) one
will not break his prayer.

And this is the same case in Eid prayers

الْجَنَازَةِ، وَلَا يَسْجُدُ لِلتَّلَاوَةِ وَلَا لِلسَّهْوِ.

وَلَوْ قَضَى فِيهَا فَرَضًا يُعِيدُهَا.

وَأَنْ تَلَا فِيهَا آيَةَ سَجْدَةٍ فَالْأَفْضَلُ أَنْ لَا يَسْجُدَهَا،
فَإِنْ سَجَدَ لَهَا لَا يُعِيدُهَا.

وَأَمَّا الْوَقَّتَانِ فَإِنَّهُ يَكْرَهُ فِيهِمَا التَّطَوُّعَ،
وَلَا يَكْرَهُ فِيهِمَا الْفَرَضَ يَعْنِي الْفَوَائِتُ وَصَلَاةَ
الْجَنَازَةِ وَسَجْدَةَ التَّلَاوَةِ، وَهُمَا مَابَعْدَ طُلُوعِ
الْفَجْرِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ إِلَّا سُنَّتَ الْفَجْرِ.

وَمَابَعْدَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ.
وَمَابَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ الْمَغْرِبِ أَيْضًا
مَكْرُوهٌ لِتَأْخِيرِ الْمَغْرِبِ.

وَكَذَلِكَ يَكْرَهُ التَّطَوُّعَ إِذَا خَرَجَ الْإِمَامُ لِلْخُطْبَةِ
يَوْمَ الْجُمُعَةِ، وَكَذَا عِنْدَ الْإِقَامَةِ.

فَإِنْ كَانَ شَرَعَ ثُمَّ خَرَجَ الْإِمَامُ لَا يَقْطَعُهَا.

وَكَذَا قَبْلَ صَلَاةِ الْعِيدَيْنِ وَخُطْبَتَيْهِمَا.

and their Khutbah. So similar is the Hukm of praying at the Khutbah of Kasoof⁽¹⁾ and Al-Istisqaa⁽²⁾ prayer.

If somebody has started to pray Tatawwuh (Nafl) prayer in these three Makrooh times, so it is best to break prayer and later on one will make Qaza of them. So if one did not break, so he did bad, but there is no penalty upon him.

And if one started to read Nafl in the two times and then he has broken them, it is essential to make Qaza.

And if one started to read Nafl prayer in Mustahab time and then he spoiled it, he will not make Qaza after Asr before Maghrib.

And if somebody has made the Fajr Sunnah Faasid, he is not allowed to read them after performing the Fajr prayer. And it is said he will perform Qaza.

And if someone started to read four Rakaat before the break of dawn, so when he read two Rakaat, Fajr time started, then he stood up and read two Rakaat they will take place of two Rakaat of Fajr, according to the Sahibain, and this is also one of two narrations from Imam Abu Hanifa (رحمته الله).

(1) Al-Kasoof meaning: Solar eclipse.

(2) Al-Istisqaa meaning: To pray for rain.

وَكَذَلِكَ عِنْدَ خُطْبَةِ الْكُسُوفِ وَالْإِسْتِسْقَاءِ.

وَلَوْ شَرَعَ فِي التَّطَوُّعِ فِي الْأَوْقَاتِ الثَّلَاثَةِ،
فَالْأَفْضَلُ أَنْ يَقْطَعَهَا ثُمَّ يَقْضِيَهَا.
وَلَوْ لَمْ يَقْطَعْ فَقَدْ أَسَاءَ، وَلَا شَيْءَ عَلَيْهِ.

وَلَوْ شَرَعَ فِي النَّافِلَةِ فِي الْوَقْتَيْنِ ثُمَّ أَفْسَدَهَا
لَزِمَ الْقَضَاءُ.

وَلَوْ افْتَتَحَ النَّافِلَةَ فِي وَقْتٍ مُسْتَحَبٍّ
ثُمَّ أَفْسَدَهَا لَا يَقْضِيهَا
بَعْدَ الْعَصْرِ قَبْلَ الْغُرُوبِ.

وَلَوْ أَفْسَدَ سُنَّةَ الْفَجْرِ لَا يَقْضِيهَا بَعْدَ مَا صَلَّى
الْفَجْرَ وَقِيلَ يَقْضِيهَا.

وَلَوْ شَرَعَ فِي أَرْبَعِ رَكَعَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ،
فَلَمَّا صَلَّى رَكَعَتَيْنِ طَلَعَ الْفَجْرُ،
ثُمَّ قَامَ وَصَلَّى رَكَعَتَيْنِ
تَنْوُبُ عَنْ رَكَعَتَيْ الْفَجْرِ.
عِنْدَهُمَا وَهُوَ أَحَدَى الرَّوَايَتَيْنِ عَنْ أَبِي حَنِيفَةَ
رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ.

And it is mentioned in Az-Zakheera: If one read two Rakaat considering that Fajr time did not rise yet and then he realized that the Fajr has risen.

So according to the Muta'akhireen Jurists, it will be valid of two Rak'at of Fajr prayer. And if he is doubtful, then unanimously it will not valid of two Rak'at of Fajr.

وَذَكَرَ فِي الذَّخِيرَةِ وَلَوْ صَلَّى رَكْعَتَيْنِ عَلَى ظَنِّ أَنَّهُ لَمْ يَطْلُعِ الْفَجْرُ وَقَدْ تَبَيَّنَ أَنَّهُ كَانَ قَدْ طَلَعَ الْفَجْرُ، فَعِنْدَ الْمُتَأَخِّرِينَ يُجْزِيهِ عَنْ رَكْعَتَيْ الْفَجْرِ. وَلَوْ شَكَّ لَا تُجْزِيهِ عَنْ رَكْعَتَيْ الْفَجْرِ بِالْإِتِّفَاقِ.

And when the sun has risen until it increased upto the amount of two spears or equal to one spear, (then) prayer will be valid.

وَإِذَا طَلَعَتِ الشَّمْسُ حَتَّى ارْتَفَعَتْ قَدْرَ رُمْحَيْنِ أَوْ قَدْرَ رُمْحٍ تَبَاحَ الصَّلَاةُ.

And when the sun has risen during Fajr prayer, it will be Fasid.

وَلَوْ طَلَعَتِ الشَّمْسُ فِي خِلَالِ الْفَجْرِ تَفْسُدُ صَلَاةُ الْفَجْرِ.

And if the sun sets during the Asr prayer, it will not be Fasid.

وَلَوْ غَرَبَتِ الشَّمْسُ فِي خِلَالِ الْعَصْرِ لَا تَفْسُدُ.

THE SIXTH CONDITION FOR PRAYER IS NIYYAH (INTENTION)

The worshipper who is praying a Nafil prayer, so it would be a sufficient for him to have an absolute Niyyah.

And there is a difference of some earlier Mashaikh in the Taraweeh prayer.

Their statement is that the most correct decision is that it will not be valid with an absolute Niyyah. And the Muta'akhireen jurists have described:

"Indeed Taraweeh and the rest of the

وَالشَّرْطُ السَّادِسُ "النِّيَّةُ"

الْمُصَلِّي إِذَا كَانَ مُتَنَفِّلاً يَكْفِيهِ مُطْلَقُ نِيَّةِ الصَّلَاةِ. وَفِي التَّرَاوِيحِ اخْتِلَافٌ بَعْضُ الْمَشَائِخِ الْمُتَقَدِّمِينَ.

قَالُوا الْأَصَحُّ أَنَّهُ لَا يَجُوزُ بِمُطْلَقِ النِّيَّةِ. وَذَكَرَ الْمُتَأَخِّرُونَ أَنَّ التَّرَاوِيحَ

Sunnah will be performed with a Mutlaq Niyyah.

And the most strong decision is that it will not be valid with an absolute intention.

The precaution in the Taraweeh matter is that:

One should make his Niyyah by saying. "Al-Taraweeh", or "Sunnat-ul-Waqt" or "Qiyaam-ul-Lail (night vigil/standing in the night for worship).

And in the Sunnah one should make Niyyah of the Sunnah. And if one intended in the Witr or the Jumu'ah or the Eid, he will intend "Salat-ul-Witr", "Salat-tul-Jumu'ah" and Salatul Eid."

And in the Funeral prayer, one will make Niyyah: "Assa latu Lillahi ta'ala and Ad-Dua (supplication) for the dead body" and for the person, who is praying obligatory prayer by himself, it will not be sufficient for him to say: "Niyya-tul-Fardh", until he declared "Al-Zuhr," or "Al-Asr".

So if one made Niyyah of Waqt-ul-Fardh and he did not specify so it will be allowed but only in the Friday prayer.

And there is no condition to make Niyyah of the numbers of Rak'aat. And if somebody made an intention of the obligatory or Tatawwuh, it is permissible from the Fard prayer.

مَنْ نِيَّةُ الْمُصَلِّي وَغَنِيَّةُ الْمُتَبَدِّي

وَسَائِرُ السُّنَنِ تَتَادَى بِمُطْلَقِ النِّيَّةِ،

وَالْأَصَحُّ أَنَّهُ لَا يَجُوزُ بِمُطْلَقِ النِّيَّةِ.

وَالْإِحْتِيَاظُ فِي التَّرَاوِيحِ أَنْ يَنْوِيَ التَّرَاوِيحَ أَوْ سُنَّةَ الْوَقْتِ أَوْ قِيَامَ اللَّيْلِ.

وَفِي السُّنَّةِ أَنْ يَنْوِيَ السُّنَّةَ وَلَوْ نَوَى فِي الْوَيْتْرِ أَوْ الْجُمُعَةِ أَوْ الْعِيدِ يَنْوِيَ صَلَاةَ الْوَيْتْرِ وَصَلَاةَ الْجُمُعَةِ، وَصَلَاةَ الْعِيدِ.

وَفِي صَلَاةِ الْجَنَازَةِ يَنْوِي: الصَّلَاةُ لِلَّهِ تَعَالَى وَالِدَعَاءُ لِلْمَيِّتِ، وَالْمُتَفَرِّضُ الْمُنْفَرِدُ لَا يَكْفِيهِ نِيَّةُ الْفَرَضِ مَا لَمْ يَقُلِ الظَّهْرَ أَوِ الْعَصْرَ.

فَإِنْ نَوَى فَرَضَ الْوَقْتِ وَلَمْ يُعَيِّنْ أَجْزَاءَهُ إِلَّا فِي الْجُمُعَةِ.

وَلَا يَشْتَرَطُ نِيَّةُ أَعْدَادِ الرُّكْعَاتِ وَلَوْ نَوَى الْفَرَضَ وَالتَّطَوُّعَ جَا زَعَنَ الْفَرَضِ

According to Imam Abi Yousuf (رضي الله عنه) and there is a different opinion of Imam Muhammad (رضي الله عنه).

And if one started the obligatory prayer and then he thought that it is a Nafl, so he read accordingly, with Niyyah of Tatawwuh until he completed it, so that prayer will be considered as Maktoobah (Fardh prayer).

And if one said Takbeer, while intending Tatawwuh (voluntary prayer), then he said Takbeer, then he made his Niyyah of the Fardh, so he will be considered a beginner of the Fardh prayer.

And if someone read one Rak'at of Zuhr, then he started the Asr or Nafl prayer with one Takbeer, indeed he has broken the Zuhr, and it is correct in whatever prayer he began he said Takbeer, it is correct.

And similarly when one began to read Fardh prayer, then said Takbeer, to intend to start the Nafl prayer, or he was alone, so he said Takbeer to intend to follow. With the Imam, he will become a beginner in whatever prayer he said Takbeer.

And if he read one Rakat of Zuhr, then he said Takbeer while intending Zuhr so it is a Zuhr prayer.

And this is a reason, when he intended

عَنْدَ أَبِي يَوْسُفَ خِلَافًا لِمُحَمَّدٍ رَحِمَهُ اللَّهُ تَعَالَى.

وَلَوْ افْتَتَحَ الْمَكْتُوبَةَ ثُمَّ ظَنَّ أَنَّهَا تَطَوُّعٌ فَصَلَّى عَلَى نِيَّةِ التَّطَوُّعِ حَتَّى فَرَغَ فَهِيَ تِلْكَ الْمَكْتُوبَةُ.

وَلَوْ كَبَّرَ يَنْوِي التَّطَوُّعَ ثُمَّ كَبَّرَ يَنْوِي الْفَرَضَ يَصِيرُ شَارِعًا فِي الْفَرَضِ.

وَلَوْ صَلَّى رَكْعَةً مِنَ الظُّهْرِ ثُمَّ افْتَتَحَ الْعَصْرَ أَوْ التَّطَوُّعَ بِتَكْبِيرَةٍ قَدْ نَقَضَ الظُّهْرَ وَصَحَّ شُرُوعُهُ فِيمَا كَبَّرَ.

وَكَذَا إِذَا شَرَعَ فِي الْمَكْتُوبَةِ ثُمَّ كَبَّرَ يَنْوِي الشُّرُوعَ فِي النَّافِلَةِ أَوْ كَانَ مَنْفَرِدًا فَكَبَّرَ يَنْوِي الْإِقْتِدَاءَ بِالْإِمَامِ يَصِيرُ شَارِعًا فِيمَا كَبَّرَ.

وَإِنْ صَلَّى رَكْعَةً مِنَ الظُّهْرِ ثُمَّ كَبَّرَ يَنْوِي الظُّهْرَ فَهِيَ هِيَ.

وَهَذَا إِذَا نَوَى بِقَلْبِهِ أَوْ كَبَّرَ بِلِسَانِهِ تُجْزَى

with his heart, or he said Takbeer with his tongue, that Rakat will be enough / permissible. Therefore, (suppose) if he prayed four Rak'ah after that thinking that the first Rakah is finished, and he did not sit after the fourth Rakah, his prayer is Faasid.

And if one made his Niyyah for two Fardh Salah altogether, so it will be the Niyyah for the Salah for which the time has started. And if somebody made the Niyyah of two Qaza prayer together, so it will be for one which is the first (Qaza). And if he intended for the missed prayer and for the current prayer, it will be (Niyyah) for the missed prayer, but if he is at the final time of the present prayer (then he should read the present Fard h Salah).

And the Imam does not need to make a Niyyah of Imamat (leading Salah); but only regarding to the women.

As far as the Muqtadi (the follower), he has to make his Niyyah to follow the Imam. And it is not necessary/enough to make Niyyah of the Fardh and to a specification.

And if he intended to follow with the Imam, but he did not designate the prayer it will be permissible(enough).

And similarly when he said: "I intend to pray with the Imam, and if he intended "Salat-ul-Imam" and did not intend to follow him (Imam) in this case prayer will be not valid.

بِتِلْكَ الرَّكْعَةِ، حَتَّى أَنَّهُ لَوْ صَلَّى أَرْبَعًا بَعْدَ ذَلِكَ عَلَى ظَنِّ أَنَّ الْأَوَّلَى قَدْ انْقَضَتْ وَلَمْ يَقْعُدْ عَلَى رَأْسِ الرَّابِعَةِ فَسَدَتْ صَلَاتُهُ.

وَلَوْ نَوَى مَكْتُوبَتَيْنِ مَعًا فَهِيَ لِلَّتِي دَخَلَ وَقْتُهَا. وَلَوْ نَوَى فَائِتَتَيْنِ مَعًا فَهِيَ لِلْأَوَّلَى. وَلَوْ نَوَى فَائِتَةً وَوَقْتِيَّةً فَهِيَ لِلْفَائِتَةِ إِلَّا أَنْ يَكُونَ فِي آخِرِ وَقْتِ الْوَقْتِيَّةِ.

وَلَا يَحْتَاجُ الْإِمَامُ إِلَى نِيَّةِ الْإِمَامَةِ إِلَّا فِي حَقِّ النِّسَاءِ.

وَأَمَّا الْمُقْتَدِي فَيَنْوِي الْإِقْتِدَاءَ وَلَا يَكْفِيهِ نِيَّةُ الْفَرْضِ وَالتَّعْيِينِ.

وَأَنْ نَوَى الْإِقْتِدَاءَ بِالْإِمَامِ وَلَمْ يُعَيِّنِ الصَّلَاةَ يُجْزِيهِ.

وَكَذَا إِذَا قَالَ نَوَيْتُ أَنْ أَصَلِّيَ مَعَ الْإِمَامِ وَأَنْ نَوَى صَلَاةَ الْإِمَامِ وَلَمْ يَنْوِ الْإِقْتِدَاءَ بِهِ لَا تُجْزِيهِ.

And if he intended to start in a prayer, so then the Ulema have differences in it. And the most perfect is that this prayer will be permissible.

And if he intended for the Jumu'a, and he did not make his Niyyah to follow the Imam, so it is also valid according to the saying of some jurists.

And if he did Niyyah to follow the Imam, and he did not have an idea in his heart who he is? The prayer is valid. And if he intended to follow an Imam and he thought that he is Zaid (for example), so it suddenly appeared .

That was Umar, it is correct.

But when he said, "I have followed 'Zaid' as an Imam," or intended to follow 'Zaid', (but) suddenly that is "Amr" It will not be correct.

The best way is that one should make a Niyyah to follow the Imam (just) after the Imam uttered "Allahu Akbar", so that he may be a follower to an Imam/ worshipper, just as it is mentioned in Al-Muheet.

And if one intended to follow the Imam when the Imam stood on the standing place (Mauqif-ul-Imamah), so it is correct.

وَأَنَّ نَوَى الشَّرُوعَ فِي صَلَاةِ الْإِمَامِ، فَقَدْ اِخْتَلَفَ الْمَشَائِخُ فِيهِ، وَالْأَصَحُّ أَنَّهُ يُجْزِيهِ.

وَأَنَّ نَوَى الْجُمُعَةَ وَلَمْ يَنْوِ الْإِقْتِدَاءَ بِالْإِمَامِ جَازَ عِنْدَ الْبَعْضِ.

وَأَنَّ نَوَى الْإِقْتِدَاءَ بِالْإِمَامِ وَلَمْ يَخْطُرْ بِأَلِهِ مَنْ هُوَ صَحَّ. وَأَنَّ نَوَى الْإِقْتِدَاءَ بِالْإِمَامِ وَهُوَ يَظُنُّ أَنَّهُ زَيْدٌ فَإِذَا هُوَ عَمْرُو صَحَّ.

إِلَّا إِذَا قَالَ اِئْتَدَيْتُ بِزَيْدٍ أَوْ نَوَى الْإِقْتِدَاءَ بِزَيْدٍ فَإِذَا هُوَ عَمْرُو، لَا يَصِحُّ.

وَالْأَفْضَلُ أَنْ يَتَوَى الْإِقْتِدَاءَ بَعْدَ مَا قَالَ الْإِمَامُ "اللَّهُ أَكْبَرُ" لِيَصِيرَ مُقْتَدِيًا بِمُصَلٍّ كَذَا ذَكَرَهُ فِي الْمُحِيطِ.

وَلَوْ نَوَى الْإِقْتِدَاءَ حِينَ وَقَفَ الْإِمَامُ مَوْقِفَ الْإِمَامَةِ جَازَ.

And if one intended to begin/to join) in the prayer of the Imam, and said, Takbeer thinking that indeed he has started while he did not start yet. His starting is not allowed (i.e. joining).

وَلَوْ نَوَى الشَّرُوعَ فِي صَلَاةِ الْإِمَامِ وَكَبَّرَ عَلَى ظَنِّ أَنَّهُ قَدْ شَرَعَ وَهُوَ لَمْ يَشَرَ عَ بَعْدَ لَمْ يَجْزُ شُرُوعُهُ.

And whosoever read prayer of many years and did not recognize the Nafl prayer from the Fardh, if he thought all of them are Fardh (obligatory prayers) it is permissible, and if he did not know, it will not be valid.

وَمَنْ صَلَّى سِنِينَ وَلَمْ يَعْرِفِ النَّافِلَةَ مِنَ الْفَرِيضَةِ، إِنْ ظَنَّ أَنَّ الْكُلَّ فَرِيضَةٌ جَازٌ، وَإِنْ لَمْ يَعْلَمْ لَا يَجُوزُ.

And if the man is in doubt about the Zuhr prayer, and he intended "Zuhr-ul-Waqt", so suddenly, it appeared that the time has gone, so praying is allowed basing on that "Qadha" with the Niyyah of "Aada" and "Aada" with the intention of "Qada" will be valid. And this is the Mukhtaar (chosen one), thus, it is mentioned in the "Al-Muheet",

وَإِنْ كَانَ الرَّجُلُ شَاكًّا فِي وَقْتِ الظُّهْرِ فَنَوَى ظُهْرَ الْوَقْتِ، فَإِذَا الْوَقْتُ قَدْ خَرَجَ يَجُوزُ بِنَاءً عَلَى أَنَّ الْقَضَاءَ بِنِيَّةِ الْأَدَاءِ وَالْأَدَاءُ بِنِيَّةِ الْقَضَاءِ يَجُوزُ. وَهَذَا هُوَ الْمُخْتَارُ كَذَا ذَكَرَهُ فِي الْمُحِيطِ.

And if one intended just to say Fardh-al-Yaum, it will be allowed, without any difference, although if he did not know the ending of the time.

وَلَوْ نَوَى فَرَضَ الْيَوْمِ يَجُوزُ بِإِخْلَافٍ، وَإِنْ لَمْ يَعْلَمْ بِخُرُوجِ الْوَقْتِ.

And if someone read Zuhr and intended:

"Indeed, this is the Zuhr prayer of Tuesday", then it appeared (to him) that indeed that is the prayer of Wednesday, his Zuhr prayer will be valid.

وَمَنْ صَلَّى الظُّهْرَ وَنَوَى أَنَّ هَذَا مِنْ ظُهْرِ يَوْمِ الثَّلَاثَةِ، فَتَبَيَّنَ أَنَّ ذَلِكَ مِنْ يَوْمِ الْآرْبَعَاءِ جَازَ ظَهْرُهُ.

And the mistake in fixing (appointing) the time does not harm.

And if a person has started any prayer which is essential upon him, he thinks it is the Saturday prayer, so suddenly it appeared that it is a Sunday prayer it will not be correct.

And if someone started his prayer thinking it is the Sunday prayer, suddenly realizing that it is Saturday's prayer, it will be valid/correct.

And it is desirable in the Niyyah to have an intention with his heart and uttering with the tongue. This is the Mukhtaar decision (about this).

And if somebody intended with the heart and did not say anything with the tongue, it is permissible without any difference.

The best way is that one should join intention for the Takbeer, as it is the Mazhab of Imam-i-Shafli (رحمته الله).

And (Imam Naatafi (رحمته الله)) has mentioned it in Al-Ajnass: whoever went out of his house to read Fardh prayer with the congregation, so when he approached the Imam he said Takbeer and joined, but at that time, there was no Niyyat (intention) present, if he was in the situation, if it is said:

وَالْغَلَطُ فِي تَعْيِينِ الْوَقْتِ لَا يَضُرُّ.

وَلَوْ شَرَعَ فِي صَلَاةٍ مَا عَلَيْهِ، يَظُنُّ أَنَّهَا سَبْتِيَّةٌ
فَإِذَا هِيَ أَحَدِيَّةٌ لَا تَصِحُّ.

وَلَوْ شَرَعَ عَلَى ظَنِّ أَنَّهَا أَحَدِيَّةٌ، فَإِذَا هِيَ سَبْتِيَّةٌ
تَصِحُّ.

وَالْمُسْتَحَبُّ فِي النِّيَّةِ أَنْ يَنْوِيَ بِقَلْبِهِ وَيَتَكَلَّمَ
بِاللِّسَانِ، هَذَا هُوَ الْمُخْتَارُ.

وَلَوْ نَوَى بِالْقَلْبِ وَلَمْ يَتَكَلَّمَ بِاللِّسَانِ جَازٍ
بِإِخْلَافٍ (١).

وَالْأَحْوَطُ أَنْ يَنْوِيَ مُقَارِنًا لِلتَّكْبِيرِ وَمُخَالِطًا
لَهُ كَمَا هُوَ مَذْهَبُ الشَّافِعِيِّ.

وَذَكَرَ (النَّاطِقِيُّ) فِي الْأَجْنَاسِ:
أَنْ مَنْ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ الْفَرَضَ
بِالْجَمَاعَةِ فَلَمَّا انْتَهَى إِلَى الْإِمَامِ كَبَّرَ وَلَمْ
تَحْضُرْهُ النِّيَّةُ فِي تِلْكَ السَّاعَةِ إِنْ كَانَ بِحَالٍ
لَوْ قِيلَ لَهُ:

Which Salah are you praying?

If it makes him possible to answer without considering, his prayer is permitted, otherwise not.

And if he made his Niyyah and did Niyyah after saying Takbeer, it will not be correct.

FARAAIDH-US-SALAHAAAT (OBLIGATIONS OF PRAYER)

The obligatory (duties) of the prayer are eight. Six of them are agreed upon and two of them are possessing a difference.

The first is the beginning of Takbeer, (Takbeer-e-Tahreema) and standing, reciting and doing Ruku and performing Sujood, and the last Qa'dah (sitting) equal to Tashahhud.

As for coming out from the prayer with his intention is Fardh (obligatory) according to Imam Abu-Haneefa and there is a different opinion of Sahibain (رضي الله عنه)

EQUALITY OF THE ARKAAN (THE ELEMENT/SPILLARS)

And equality of the Arkaan (most important pillars/elements) are Fard according to Imam Abu Yousuf (رضي الله عنه). His argument is based on the Hadith of Ibn-i-Masood (رضي الله عنه), he said, "Rasoolullah (ﷺ) had said that the prayer of the person will not be permissible unless he appropriately

مَنْ بَدَأَ بِالصَّلَاةِ وَغَنِيَ الْمُبْتَدِئُ

أَيَّ صَلَاةٍ تُصَلِّي؟

أَمْكَنَهُ أَنْ يُجِيبَ مِنْ غَيْرِ تَأْمُلٍ.

تَجُوزُ صَلَاتُهُ. وَإِلَّا فَلَا

وَأِنْ تَأَخَّرَتِ النِّيَّةُ وَنَوَى بَعْدَ التَّكْبِيرِ لَا تَصِحُّ.

فَرَائِضُ الصَّلَاةِ

وَأَمَّا فَرَائِضُ الصَّلَاةِ فَثَمَانٌ، سِتَّةٌ عَلَى الْوِفَاقِ وَثَنَتَانِ عَلَى الْخِلَافِ.

(١) الْأَوَّلُ: تَكْبِيرَةُ الْإِفْتِتَاحِ (٢) وَالْقِيَامُ

(٣) وَالْقِرَاءَةُ (٤) وَالرُّكُوعُ (٥) وَالسُّجُودُ

(٦) وَالْقُعْدَةُ الْآخِرَةُ مِقْدَارُ التَّشَهُّدِ،

(٧) وَأَمَّا الْخُرُوجُ مِنَ الصَّلَاةِ بِصُنْعِهِ فَفَرَضٌ

عِنْدَ أَبِي حَنِيفَةَ خِلَافًا لَهُمَا رَحِمَهُمُ اللَّهُ تَعَالَى

تَعْدِيلُ الْأَرْكَانِ

وَتَعْدِيلُ الْأَرْكَانِ فَرَضٌ عِنْدَ أَبِي يُونُسَ

لِحَدِيثِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا تَجْزِي صَلَاةُ لَا يُقِيمُ الرَّجُلُ فِيهَا ظَهْرَهُ فِي

(١) بلا خلاف، أي بين الأئمة لأن النية عمل القلب دون اللسان وفي شرح الطحاوي الأفضل أن يشغل قلبه لنية ولسانه بالذكر يعني التكبير

بـهـ بالرفع صغير

keeps in balance his back in the Ruku and Sujood.

الرُّكُوعُ وَالسُّجُودُ.

تَكْبِيرَةُ الْإِفْتِيحِ

And nobody can enter in the prayer except with the Takbeer Tahreemah/ Opening Takbeer, and it is his saying:

"Allah Akbar", or "Allahul Akbaru",

Or "Allahul Kabeeru",

Or "Allahu Kabeerun".

And if one said instead of Takbeer,

"Allahu, Ajallu" or "Azamu", or

"Ar-Rahmanu Akbaru",

Or "Laa ilaha, illallahu",

Or "Tabarakallahu",

Or the other Names of Allah, besides these, his prayer is validated because these Names of Allah are an indication of Takbeer, according to Imam Muhammad and Imam Abu Haneefa (رَحِمَهُمَا اللَّهُ عَلَيْهِمَا)

And if someone started (praying) with "Allah-Humma" or he said, "Yaa Allah" it will be valid.

And if he said,

"Allah-Hummagh firlee", or

"Allahummar-zuqnee", or he said:

"Astagh-firullaha", or

"Aa Oozu-billahi", or

"La hawla Walaa Quwwata illa billahi",

or

وَلَا دُخُولَ فِي الصَّلَاةِ إِلَّا بِتَكْبِيرَةِ الْإِفْتِيحِ وَهِيَ قَوْلُهُ: اللَّهُ أَكْبَرُ

أَوْ "اللَّهُ الْأَكْبَرُ"

أَوْ "اللَّهُ الْكَبِيرُ"

أَوْ "اللَّهُ كَبِيرٌ"

وَأِنْ قَالَ بَدَلًا عَنِ التَّكْبِيرِ

"اللَّهُ أَجَلٌ" أَوْ "أَعْظَمُ"

أَوْ "الرَّحْمَنُ أَكْبَرُ" أَوْ

"لَا إِلَهَ إِلَّا اللَّهُ" أَوْ

"تَبَارَكَ اللَّهُ" أَوْ غَيْرَهُ،

مِنْ أَسْمَاءِ اللَّهِ تَعَالَى أَجْزَاءُهُ

ذَلِكَ عَنِ التَّكْبِيرِ عِنْدَ مُحَمَّدٍ وَعِنْدَ أَبِي حَنِيفَةَ رَحِمَهُمَا اللَّهُ تَعَالَى.

وَلَوْ افْتَتَحَ: "بِاللَّهِ" أَوْ قَالَ:

"يَا اللَّهُ" يَصِحُّ. وَلَوْ قَالَ: "اللَّهُمَّ اغْفِرْ لِي" أَوْ

"اللَّهُمَّ ارْزُقْنِي" أَوْ قَالَ:

أَسْتَغْفِرُ اللَّهَ أَوْ

"أَعُوذُ بِاللَّهِ" أَوْ

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

"Ma-Sha-Allah",

It will be incorrect.

And if he said: "Allahu"

According to Imam Abu-Hanifa (رحمته الله) he will be a beginner (of Salah).

And according to Zahir-e-Riwayah, he would not be a beginner.

And if he said, "Allahu Akbaaru" (this is not correct), therefore he will not be a beginner (i.e. in prayer)

And if he said during the prayer, his prayer becomes Fasid, because "Akbaar" is the Name of Satan.

And if somebody said: "Allahu Akbaru" with (letter) 'Qaf', so there is the difference between the scholars of Basra and Kufah, (but) the correct decision is that he will be a beginner (of prayer).

And if he brought 'Madd' in the Alif of Allah as it is in the saying of Allah: "Aa-Allahu - Azin a-lakun", this prayer will Fasid, according to the majority of the Mashaikh (the scholars).

And Muhammad bin Muqatil said: If he cannot make any distinction (difference) between them, then it will not be Fasid.

And if one started (his Takbeer) with the Imam and he finished from saying - "Allah" before his Imam had finished saying "Allah", then he will not be considered as a beginner - in joining the prayer.

(1) Which shows little energy, soft, loose power.

أَوْ "مَا شَاءَ اللَّهُ" لَا يَصِحُّ.

وَلَوْ قَالَ: "اللَّهُ"

يَصِيرُ شَارِعًا عِنْدَ أَبِي حَنِيفَةَ وَفِي ظَاهِرِ الرَّوَايَةِ لَا يَصِيرُ شَارِعًا وَإِنْ قَالَ: "اللَّهُ أَكْبَارُ" لَا يَصِيرُ شَارِعًا.

وَإِنْ قَالَ فِي خِلَالِ الصَّلَاةِ تَفْسُدُ صَلَاتُهُ، لِأَنَّهُ اسْمُ الشَّيْطَانِ

وَلَوْ قَالَ: "اللَّهُ أَكْبَرُ" بِالْكَافِ الضَّعِيفَةِ (١) اِخْتَلَفَ فِيهِ الْبَصَرِيُّونَ وَالْكُوفِيُّونَ، وَالْأَصَحُّ أَنَّهُ يَصِيرُ شَارِعًا.

وَلَوْ دَخَلَ الْمَدَّ فِي أَلِفِ اللَّهِ كَمَا فِي قَوْلِهِ تَعَالَى: "اللَّهُ أَذِنَ لَكُمْ" تَفْسُدُ صَلَاتُهُ، عِنْدَ أَكْثَرِ الْمَشَائِخِ.

وَقَالَ مُحَمَّدُ بْنُ مِقَاتٍ: إِنْ كَانَ لَا يُمَيِّزُ بَيْنَهُمَا لَا تَفْسُدُ.

وَلَوْ افْتَتَحَ مَعَ الْإِمَامِ وَفَرَغَ مِنْ قَوْلِهِ "اللَّهُ" قَبْلَ فَرَغِ الْإِمَامِ مِنْ قَوْلِهِ "اللَّهُ" لَا يَصِيرُ شَارِعًا.

(١) وبالكاف الضعيفة، هي الرخوة، يصير شارعًا

And if the Muqṭadī said "Allah" with the saying of the Imam, "Allah", or after him, or he was 'Faarigh' (free) of his saying "Akbar" before the saying of "Akbar" of his Imam, it will be not permissible.

Indeed the following person will be considered a Shar' (beginner) with the complete saying of Takbeer "Allah Akbar", not before that. So it is Fardh to say altogether Allah Akbar.

And if somebody said Takbeer before following the Imam, unanimously he will not be considered a beginner in the prayer of the Imam and nor in his own prayer.

And it is (also) said: he will be a beginner in his own prayer (not with the Imam).

And if he said Takbeer after the Imam has said i.e. he (the follower) said Takbeer again, (a second time, and then he intended to start and follow the Imam, then definitely he will be a Shareh' whatever the prayer the Imam is offering.

And the best manner is for the follower, to join the Imam while saying Takbeer with the Takbeer of the Imam, according to Imam Abu-Hanifa (رضي الله عنه) and his students, they both said: "He has to say Takbeer after the Takbeer of the Imam.

وَلَوْ قَالَ: "اللَّهُ" مَعَ قَوْلِ الْإِمَامِ "اللَّهُ" أَوْ بَعْدَهُ، وَفَرَّغَ مِنْ قَوْلِهِ "اَكْبَرُ" قَبْلَ فَرَاغِ الْإِمَامِ مِنْ "اَكْبَرُ" لَا يَجُوزُ أَيْضًا.

لِأَنَّهُ إِنَّمَا يَصِيرُ شَارِعًا بِالْكُلِّ. فَيَقَعُ الْكُلُّ فَرْضًا.

وَلَوْ كَبَّرَ قَبْلَ الْإِمَامِ مُقْتَدِيًا بِهِ لَا يَصِيرُ شَارِعًا فِي صَلَاةِ الْإِمَامِ اتِّفَاقًا وَلَا فِي صَلَاةِ نَفْسِهِ.

وَقِيلَ يَصِيرُ شَارِعًا فِي صَلَاةِ نَفْسِهِ.

وَلَوْ أَنَّهُ كَبَّرَ بَعْدَ مَا كَبَّرَ الْإِمَامُ يَعْنِي كَبَّرَ ثَانِيًا وَنَوَى الشَّرُوعَ وَالْإِقْتِدَاءَ بِهِ يَصِيرُ شَارِعًا وَقَاطِعًا لِمَا كَانَ فِيهِ.

وَالْأَفْضَلُ أَنْ تَكُونَ تَكْبِيرُ الْمُقْتَدِي مَعَ تَكْبِيرَةِ الْإِمَامِ عِنْدَ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ وَقَالَ لَا يَكْبُرُ بَعْدَ تَكْبِيرَةِ الْإِمَامِ

If the follower has any doubt, whether he said Takbeer with the Imam or after him, it will be in order with his stronger opinion, if it is equal to the both of his views, so it will be given a decision of being correct and validate his prayer, regarding his matter to be right.

THE SECOND CONDITION OF PRAYER IS THE QIYAM (STANDING)

If somebody prayed the Fardh while sitting simultaneously with the power of standing, (his prayer) will not be permissible. And if an ill person is unable to stand he will offer his prayer in a sitting position (while) doing Ruku and Sujood.

If he is not able to do Ruku and Sujood, he will do Ishara/Emaa with his head (properly) and in performing Sujood he will lower (his head) more than the Ruku. And (he is not allowed) to raise anything towards his face to do Sajdah on that. Therefore, there is a saying of the Prophet (ﷺ) to a patient: "When you are able to do Sajdah on the earth, (ground) so do Sajdah, otherwise indicate with your head. If there was a pillow on the earth, if somebody did Sajdah on it, it is allowed.

And it is in the Az-Zakhirah: so if somebody has no strength to sit, then he will offer his prayer to lie on his back and will turn his feet towards the

وَإِذَا شَكَّ الْمُقَدِّي أَنَّهُ هَلْ كَبَّرَ مَعَ الْإِمَامِ أَوْ بَعْدَهُ يُحْكَمُ بِأَكْبَرِ رَأْيِهِ فَإِنْ اسْتَوَى الظَّنَّ فَإِنَّهُ يُجْزِيهِ حَمَلًا لِأَمْرِهِ عَلَى الصَّوَابِ.

وَالثَّانِيَةُ: الْقِيَامُ

وَلَوْ صَلَّى الْفَرِيضَةُ قَاعِدًا مَعَ الْقُدْرَةِ عَلَى الْقِيَامِ لَا تَجُوزُ وَإِنْ عَجَزَ الْمَرِيضُ عَنِ الْقِيَامِ يُصَلِّي قَاعِدًا يَرْكَعُ وَيَسْجُدُ.

فَإِنْ لَمْ يَسْتَطِعِ الرُّكُوعَ وَالسُّجُودَ أَوْ مَأْ بِرَأْسِهِ لهُمَا إيماءٌ وَجَعَلَ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ إِلَى وَجْهِهِ شَيْئًا لِيَسْجُدَ عَلَيْهِ لِقَوْلِهِ ﷺ لِمَرِيضٍ إِذَا قَدَرْتَ أَنْ تَسْجُدَ عَلَى الْأَرْضِ فَاسْجُدْ عَلَيْهَا وَإِلَّا فَأَوْمِ بِرَأْسِكَ. وَلَوْ كَانَتْ الْوِسَادَةُ عَلَى الْأَرْضِ فَسْجُدْ عَلَيْهَا جَازًا.

وَفِي الذَّخِيرَةِ: فَإِنْ لَمْ يَسْتَطِعِ الْقُعُودَ، اسْتَلْقَى عَلَى ظَهْرِهِ وَجَعَلَ رِجْلَيْهِ إِلَى الْقِبْلَةِ

Qibla, and will indicate with them (i.e. for Ruku and Sujood).

And if he lies on his right side and his face is towards the Qibla and had indicated, it is lawful.

So if he has no strength to do Emaa with his head, the prayer will be 'Muakhar' (delayed from him).

And in accordance with a narration, it will be 'Saaqit' (dropped, fall down) from him. And one is not allowed to do Ishara/Ema neither with his eyes nor with his heart or with his eyebrows.

Then, if one became healthy, if he understands/realized the Salah during his illness, then according to the first narration the Salah will be essential and should be offered, otherwise not. It is like an unconscious person if he remained in an unconscious state, one day and night he will make Qada (fulfill his prayer). And if the state of his unconsciousness remained more than one day and one night, then Salah become null and void.

And if one is able to stand, but not to do Ruku and Sujood, it will not be essential for him to stand.

And it is mentioned in Az-Zakheera, if he is capable of standing and doing Ruku, but not for Sajdah, it will not be essential to stand. And it is necessary for him to offer his Salah with Emaa by sitting.

فَأَوْمًا بِهِمَا.

وَأِنْ اسْتَلْقَى عَلَى جَنْبِهِ الْأَيْمَنِ وَوَجْهَهُ إِلَى الْقِبْلَةِ وَأَوْمًا جَازَ.

فَإِنْ لَمْ يَسْتَطِعِ الْإِيمَاءَ بِرَأْسِهِ أَخْرَتْ عَنْهُ (الصَّلَاةُ: ١٢)

وَفِي رِوَايَةٍ سَقَطَتْ عَنْهُ وَلَا يُؤْمِي بِعَيْنِهِ وَلَا بِقَلْبِهِ وَلَا بِحَاجِبِيهِ.

ثُمَّ إِذَا بَرَأَ إِنْ كَانَ يَعْقِلُ الصَّلَاةَ حَالَةَ الْمَرَضِ يَلْزَمُهُ الْقَضَاءُ عَلَى رِوَايَةِ الْأُولَى، وَإِلَّا فَلَا. كَالْمُغْمَى عَلَيْهِ إِنْ كَانَ أَقَلَّ مِنْ يَوْمٍ وَلَيْلَةٍ.

قَضَى وَإِنْ كَانَ أَكْثَرَ مِنْ يَوْمٍ وَلَيْلَةٍ سَقَطَتْ عَنْهُ.

وَأِنْ قَدَرَ عَلَى الْقِيَامِ دُونَ الرُّكُوعِ وَالسُّجُودِ، لَمْ يَلْزَمَهُ الْقِيَامُ.

وَذَكَرْفِي الذَّخِيرَةَ: إِنْ قَدَرَ عَلَى الْقِيَامِ وَالرُّكُوعِ دُونَ السُّجُودِ، لَمْ يَلْزَمَهُ الْقِيَامُ وَعَلَيْهِ أَنْ يُصَلِّيَ قَاعِدًا بِالْإِيمَاءِ.

And most of the scholars are saying that he has a choice, whether he wishes to pray while standing with Emaa or to sit (and) pray with Emaa.

A man has an injury in his throat, which flows when he prays with Ruku and Sujood, he will pray sitting with Emaa.

There is an old man when he stands for prayer, his urine flows continuously, or an injury flows; but if he sat down it does not flow, (in this case) so he will pray sitting down.

And similar is the case of the man, if he does Sajdah, his urine flowed continuously or his wind sets at liberty, he will pray whilst sitting with Emaa.

And if he is in a condition that if he prays sitting, it flows, and if he prays lying on his back, it does not flow, he will pray while standing with Ruku and Sujood.

And if he is in a position/condition that if he prays standing, he becomes weak from the Qiraat, one will pray with Qira'at whilst sitting.

It means: The old person who is not able at all to recite the Qiraat while standing.

And if he is in a condition that if he prays alone, he is able to stand, and if

وَأَكْثَرُ الْمَشَائِخِ عَلَى أَنَّهُ يُخَيَّرُ، إِنْ شَاءَ صَلَّى قَائِمًا بِالْإِيْمَاءِ، وَإِنْ شَاءَ صَلَّى قَاعِدًا بِالْإِيْمَاءِ.

رَجُلٌ فِي حَلْقِهِ جَرَاخَةٌ تَسِيلُ إِذَا صَلَّى بِالرُّكُوعِ وَالسُّجُودِ يُصَلِّي قَاعِدًا بِالْإِيْمَاءِ.

شَيْخٌ كَبِيرٌ إِذَا قَامَ فِي الصَّلَاةِ سَلَسَ بَوْلُهُ أَوْ بِهِ جَرَاخَةٌ تَسِيلُ. وَإِنْ جَلَسَ لَا تَسِيلُ فَإِنَّهُ يُصَلِّي جَالِسًا.

وَكَذَا لَوْ سَجَدَ سَالَ بَوْلُهُ أَوْ انْفَلَتَ رِيحُهُ يُصَلِّي قَاعِدًا بِالْإِيْمَاءِ.

وَلَوْ كَانَ بِحَالٍ لَوْ صَلَّى قَاعِدًا يَسِيلُ، وَلَوْ صَلَّى مُسْتَلْقِيًا لَا يَسِيلُ يُصَلِّي قَائِمًا بِالرُّكُوعِ وَالسُّجُودِ.

وَلَوْ كَانَ بِحَالٍ، لَوْ صَلَّى قَائِمًا ضَعْفَ عَنِ الْقِرَاءَةِ يُصَلِّي قَاعِدًا بِقِرَاءَةٍ.

يَعْنِي الشَّيْخُ الَّذِي لَا يَقْدِرُ عَلَى الْقِرَاءَةِ بِالْقِيَامِ أَصْلًا.

وَلَوْ كَانَ بِحَالٍ لَوْ صَلَّى مُنْفَرِدًا يَقْدِرُ عَلَى

he prays with the Imam, then he is not able, so he will start (his prayer) standing and later on he will sit down. So when the Ruku time comes, he will stand up and do the Ruku.

الْقِيَامَ وَلَوْ صَلَّى مَعَ الْإِمَامِ لَا يَقْدِرُ، يَشْرَعُ قَائِمًا ثُمَّ يَقْعُدُ، فَإِذَا حَانَ وَقْتُ الرُّكُوعِ يَقُومُ وَيَرْكُعُ.

Then the patient, will sit in the prayer from the beginning of the prayer upto the end of it, just as he will sit in the Tashahhud.

ثُمَّ الْمَرِيضُ يَقْعُدُ فِي الصَّلَاةِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا

And the Fatwa (Jurist's decision) is upon that.

كَمَا يَقْعُدُ فِي التَّشَهُّدِ وَعَلَيْهِ الْفَتْوَى.

And it is the Al-Zakheera: There is a woman (about to give birth to a baby) who's baby's head came out and she is afraid to miss the time of prayer, she has to make Wudu, if it is possible, otherwise, she will do Tayammum and arrange to put the head of the baby into the cooking pot or in a pit and offer her prayer while sitting with Ruku and Sujood, (if it is possible).

وَفِي الدَّخِيرَةِ:

إِمْرَأَةٌ خَرَجَ رَأْسُ وَلَدِهَا، وَخَافَتْ فَوَتْ الْوَقْتَ، تَوَضَّأَتْ، إِنْ قَدَرَتْ وَإِلَّا تَيَمَّمَتْ، وَجَعَلَتْ رَأْسَ وَلَدِهَا فِي قِدْرٍ أَوْ حَفِيرَةٍ وَصَلَّتْ قَاعِدَةً بِرُكُوعٍ وَسُجُودٍ.

If it is not possible, to accomplish them, then she will complete it with Emaa.⁽¹⁾

فَإِنْ لَمْ تَسْتَطِعْهُمَا تَوَمَّيْ إِيمَاءً. (1)

A man, whose both hands are paralysed, and there is no one with him to make him Wudu or make him Tayammum, then he will rub his face and his arms on the wall and pray.

رَجُلٌ شَلَّتْ يَدَاهُ وَلَيْسَ مَعَهُ أَحَدٌ يُوضِيهِ أَوْ تَيَمِّمُهُ فَإِنَّهُ يَمْسَحُ وَجْهَهُ وَذِرَاعَيْهِ عَلَى الْحَائِطِ وَيُصَلِّي

(1) This is an extreme situation, in which during these circumstances she will not be able to keep her wudu due to the natural system of delivering a child. Consequently, she will do Qadah for her prayer later on. (Nishter)

You deeply look at and consider in these Masa'il (issues): Is there any excuse for anyone to delay the prayer? There is a woe to him leaving the prayer.

And if a healthy person read some of his prayer while standing, so a n illness (suddenly) happened to him, he will complete it sitting doing Ruku and Sajdah or he will do Emaa if he could not do both of them, or while lying down, if it is not possible to sit.

And if one read his first prayer in a sitting position, because of any disease, then, he became healthy, he will base on his prayer standing. (It is according to the Shaikhain).

And Imam Muhammad (رحمته الله) said, "he will read it from the very beginning."

And if he read some of his prayer with Emaa, then he was able to do Ruku and Sujood, he will start his prayer from the very beginning unanimous ly.

And it is allowed to pray Tatawwuh (Nafl) while sitting without any excuse. And if he began the Nafl prayer while standing then he became tired, so there is no objection to have a rest on a stick or on a wall or if he sits down.

And Salat Tatawwuh is permissible on the animal⁽¹⁾ with Emaa for the

فَانْظُرْ وَتَأَمَّلْ فِي هَذِهِ الْمَسَائِلِ، هَلْ تَجِدُ فِيهَا عُدْرًا لِتَأْخِيرِ الصَّلَاةِ؟
وَأَوَّلَاةٍ لِتَارِكِهَا.

وَإِنْ صَلَّى الصَّحِيحُ بَعْضَ صَلَاتِهِ قَائِمًا، فَحَدَّثَ بِهِ مَرَضٌ يَتِمُّهَا قَاعِدًا، يَرْكُوعٌ وَيَسْجُدٌ أَوْ يَوْمِي إِنْ لَمْ يَسْتَطِعْهُمَا، أَوْ مُسْتَلْقِيًا إِنْ لَمْ يَسْتَطِعِ الْقُعُودَ.

وَإِنْ صَلَّى أَوَّلَ صَلَاتِهِ قَاعِدًا لِمَرَضٍ ثُمَّ صَحَّ بَنَى عَلَى صَلَاتِهِ قَائِمًا عِنْدَهُمَا.

وَقَالَ مُحَمَّدٌ يَسْتَقْبِلُ الصَّلَاةَ.

وَإِنْ صَلَّى بَعْضَ صَلَاتِهِ بِإِيمَاءٍ ثُمَّ قَدَرَ عَلَى الرُّكُوعِ وَالسُّجُودِ، يَسْتَأْنِفُ بِالْإِتِّفَاقِ.

وَيَجُوزُ التَّطَوُّعُ قَاعِدًا بَغَيْرِ عُدْرٍ. وَإِنْ افْتَسَحَ التَّطَوُّعُ قَائِمًا ثُمَّ أَعْيَى فَلَا بَأْسَ أَنْ يَتَوَكَّأَ عَلَى عَصَا أَوْ عَلَى حَائِطٍ أَوْ يَقْعُدَ.

وَيَجُوزُ صَلَاةُ التَّطَوُّعِ عَلَى الدَّابَّةِ إِيمَاءً،

(1) This decision can be applied to soldiers as tanks and other machinery are used in war situations, as animals were used in the past.

passenger unanimously, and for the local person, according to Imam Abu Hanifah (رحمته الله).

As far as the Fardh are concerned, they are also allowed with excuses, which we have mentioned (them) in the chapter of Tayammum.

And thus an old man rode on an animal and he is not able to descend down or there is a woman who has no Mahram with her so both of them will pray on it (on the back of the animal).

The worshipper on the (back) of an animal will do Ruku and Sujood with Emaa, lower, than the Ruku.

Like the Musalli (worshipper) who does Emaa while sitting.

If he did Sajdah on a thing which has been put nearby him, or on his saddle, it is not allowed.

Therefore, the prayer on the animal is valid, but only with Emaa.

And if there is dirt on his saddle, it will not prohibit him.

And it is said, it will stop/prevent (him).

And if someone prayed in a ship/boat, while sitting without any excuse, it is permitted according to Imam Abu Hanifa (رحمته الله). And the Sahibain (the two students of Imam Abu Hanifa) said: "It is not allowed but with excuse."

لِلْمُسَافِرِ بِالْإِتِّفَاقِ، وَلِلْمُقِيمِ عِنْدَ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ عَلَيْهِ. أَمَّا الْفَرَاخُ فَيَجُوزُ أَيْضًا بِالْأَعْذَارِ الَّتِي ذَكَرْنَاهَا فِي فُصْلِ التَّيَمُّمِ.

وَكَذَا شَيْخٌ رَكِبَ دَابَّةً وَلَمْ يَقْدِرْ عَلَى النُّزُولِ، أَوْ امْرَأَةً لَيْسَ مَعَهَا مُحَرَّمٌ، يُصَلِّيَانِ عَلَيْهَا.

وَالْمُصَلِّي عَلَى الدَّابَّةِ يُؤْمِي بِالرُّكُوعِ وَالسُّجُودِ وَيَجْعَلُ أَخْفَضَ مِنَ الرُّكُوعِ. كَالْمُصَلِّي قَاعِدًا بِالْإِيمَاءِ.

وَلَوْ سَجَدَ عَلَى شَيْءٍ وَضَعَ عِنْدَهُ أَوْ عَلَى سُرْجِهِ، لَا يَجُوزُ.

لَإِنَّ الصَّلَاةَ عَلَى الدَّابَّةِ إِنَّمَا شُرِعَتْ بِالْإِيمَاءِ. وَلَوْ كَانَتْ عَلَى سُرْجِهِ نَجَاسَةٌ لَا تَمْنَعُ.

وَقِيلَ تَمْنَعُ.

وَلَوْ صَلَّى فِي السَّفِينَةِ قَاعِدًا مِنْ غَيْرِ عُدْرٍ تَجُوزُ عِنْدَ أَبِي حَنِيفَةَ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَقَالَا لَا تَجُوزُ إِلَّا مِنْ عُدْرٍ.

AND THE THIRD CONDITION OF PRAYER IS THE QIRA'AT (RECITATION):

And it is the correct recitation/ pronounciation of the letters with his tongue as he can (make himself) listen to himself and it is said when the reciting of the letters are correct then Qira'at will be allowed although he did not make effort to make the letters himself (then it is) allowed. And if he could not himself hear (in one saying), it is allowed.

And Qira'at is Fardh in all Rak'at of Nafl (Sunnah) and Witr.

And in the Salah which comprises of two Rak'at it is also Fardh.

And as to possessing of four Rak'at in any two Rak'at with any specification however, essential recitation is only two Rak'at.

And the best is for one to have Qira'at in the first two Rak'at and in the last (final) two Rak'at there is a choice (for him/her); either he specifies any two of them for reading, if he wishes he is (allowed) to read, or if he wishes (to read Tasbeeh) glorify Him (i.e. Allah) and if he wishes to remain quiet, but recitation is better.

Anyhow, as concerns to an estimation of Fardh, Qira'at is only a verse.

And if it is a small verse for instance,

وَالثَّالِثَةُ الْقِرَاءَةُ

وَهِيَ تَصْحِيحُ الْحُرُوفِ بِلِسَانِهِ بِحَيْثُ يُسْمِعُ نَفْسَهُ وَقِيلَ إِذَا صَحَّ الْحُرُوفُ يَجُوزُ وَإِنْ لَمْ يُسْمِعْ نَفْسَهُ

وَالْقِرَاءَةُ فَرَضٌ فِي جَمِيعِ رَكَعَاتِ النَّفْلِ وَالْوُتْرِ.

وَالْفَرَضُ فِي ذَوَاتِ الرُّكَعَتَيْنِ. وَأَمَّا ذَوَاتُ الْأَرْبَعِ فَفَرَضُ الْقِرَاءَةِ إِنَّمَا هُوَ فِي الرُّكَعَتَيْنِ بِغَيْرِ عَيْنِهِمَا.

وَالْأَفْضَلُ أَنْ يَقْرَأَ فِي الْأَوَّلَيْنِ وَفِي الْآخِرَيْنِ مُخِيرٌ إِنْ شَاءَ قَرَأَ وَإِنْ شَاءَ سَبَّحَ وَإِنْ شَاءَ سَكَتَ، وَالْقِرَاءَةُ أَفْضَلُ.

وَأَمَّا التَّقْدِيرُ فَالْفَرَضُ قِرَاءَةُ آيَةٍ وَاحِدَةٍ وَإِنْ كَانَتْ قَصِيرَةً نَحْوَ قَوْلِهِ تَعَالَى:

there is a saying of Almighty Allah.

It is (only) according to Imam Abu-Hanifa (r.a.) but according to Sahibain, (there should be) three short verses or one large verse.

And as for when he read a verse while it is a one sentence (word)

For instance: "Mudhammataani" or a letter like (Qaaf, Saad, Noon).

So there is a difference of opinion of the Mashaikh, and most correct is that it is not allowed.

And if anyone read a large verse like Ayatul-Kursi or Ayatul-Madaayana, so he read some portions of that in a Rakat and some of them in other portions, then there are also different opinions in it. The most correct is that it will not be allowed, according to Abu Hanifa (رحمته الله).

And he who is not able to read (a longer verse) but a short verse, (so according to Imam Sahib) it is not essential for him to repeat it but according to the sayings of Sahibain it is essential (for him) to repeat it three times.

THE FOURTH CONDITION IS THE RUKU

And that is declining the head. And if he declined his head a little (at least)

ثُمَّ نَظَرَ

هَذَا عِنْدَ أَبِي حَنِيفَةَ وَعِنْدَهُمَا ثَلَاثُ آيَاتٍ قِصَارٍ أَوْ آيَةٍ طَوِيلَةٍ.

وَأَمَّا إِذَا قَرَأَ آيَةً هِيَ كَلِمَةٌ وَاحِدَةٌ نَحْوُ قَوْلِهِ تَعَالَى:

"مُدْهَامَّتَانِ" أَوْ حَرْفٍ نَحْوُ: ق، ص، ن

فَقَدْ اخْتَلَفَ فِيهِ الْمَشَائِخُ وَالْأَصَحُّ أَنَّهُ لَا يَجُوزُ.

وَأَنْ قَرَأَ آيَةً طَوِيلَةً نَحْوَ آيَةِ الْكُرْسِيِّ وَآيَةِ الْمَدَائِنِ فَقَرَأَ الْبَعْضُ فِي رَكْعَةٍ وَالْبَعْضُ فِي الْآخَرَى فَقَدْ اخْتَلَفُوا فِيهِ أَيْضًا وَالْأَصَحُّ أَنَّهُ لَا يَجُوزُ عَلَى قَوْلِ أَبِي حَنِيفَةَ:

وَالَّذِي لَا يُحْسِنُ أَنْ يَقْرَأَ إِلَّا آيَةً قَصِيرَةً لَا يُلْزَمُهُ التَّكْرَارُ عِنْدَهُ وَعِنْدَهُمَا يُلْزَمُهُ التَّكْرَارُ ثَلَاثَ مَرَّاتٍ.

وَالرَّابِعَةُ: الرُّكُوعُ

وَهُوَ طَاطَاةُ الرَّأْسِ وَإِنْ طَاطَأَ رَأْسَهُ قَلِيلًا وَلَمْ

but he did not do it properly (i.e. straightness). If he is nearer to the Ruku, so it is (valid) permitted. And if he is nearer to the standing position, so it (prayer) will not be lawful.

A man approached the Imam while he was in the status of Ruku, so he said Takbeer, and he was nearer to Ruku, so his Salah is Faasid. (imperfect).

A man, who is hunchbacked and his convex has reached to the Ruku, he has to lower (bend) his head in the Ruku.

And it is mentioned in 'Uyoon Al-Fatawa' a 'Muqtadi' (follower) found (i.e. joined) his Imam after the Imam has done (his) Sajdah so (the follower (then) did his Ruku and Sajdah twice (two Sajdahs) his prayer will be Fasid (incorrect).

And if he found the Imam after he has done Ruku while he is in the first Sajdah and he (مقتدى) did Ruku and prostrated (his prayer) will not be Faasid.

Because (any kind) of increasing less than one Rak'at is not causing any trouble in his prayer.

And when the Muqtadi has performed Ruku before the Imam and raised his head before the Imam's Ruku, so (in) this case, his Ruku will not be valid.

And if the Imam found him in the Ruku so, it is valid.

يَعْتَدِلُ. إِنْ كَانَ إِلَى الرَّكُوعِ أَقْرَبُ جَازًا. وَإِنْ كَانَ إِلَى الْقِيَامِ أَقْرَبُ لَا يَجُوزُ.

رَجُلٌ انْتَهَى إِلَى الْإِمَامِ وَهُوَ رَاكِعٌ فَكَبَّرَ وَهُوَ إِلَى الرَّكُوعِ أَقْرَبُ فَصَلَوْتُهُ فَاسِدَةٌ.

رَجُلٌ أَحْدَبُ بَلَغَتْ حَدُّوْبَتُهُ إِلَى الرَّكُوعِ يَخْفِضُ رَأْسَهُ فِي الرَّكُوعِ.

وَذَكَرَ فِي عِيُونِ الْفَتَاوَى إِذَا أَدْرَكَ الْإِمَامَ بَعْدَ مَا سَجَدَ الْإِمَامُ سَجْدَةً فَرَكَعَ وَسَجَدَ سَجْدَتَيْنِ تَفْسُدُ صَلَوَتُهُ.

وَلَوْ أَدْرَكَ الْإِمَامَ بَعْدَ مَا رَكَعَ وَهُوَ فِي السَّجْدَةِ الْأُولَى فَرَكَعَ وَسَجَدَ لَا تَفْسُدُ.

لِأَنَّ الزِّيَادَةَ مَا دُونَ الرَّكْعَةِ غَيْرُ مُفْسِدَةٍ.

وَإِذَا رَكَعَ الْمُقْتَدِي قَبْلَ الْإِمَامِ فَرَفَعَ رَأْسَهُ قَبْلَ أَنْ يَرَكَعَ الْإِمَامُ، لَمْ يَجْزِ الرَّكُوعُ.

وَأِنْ أَدْرَكَهُ الْإِمَامُ فِي الرَّكُوعِ أَجْزَأُ.

And when he approached the Imam while he was going in the Ruku, and he said Takbeer and he stayed (paused) (then in the meanwhile) the Imam raised his head from the Ruku, so he would not be attaining of that Rak'at.

And 'Rukniyyah' (Reality of the Ruku) is related to minimum what is applicable called Ruku according to a classical term according to the set up rules of Abu-Hanifa and Imam Muhammad (رحمة الله عليهما).

And it is mentioned in the Sharah (اسيحياتي): If he did not declare Tasbeeh three times or he did not stay according to the 'Miqdar' estimate) as long as a pause, his Ruku would not be valid.

So in Rukniyyah of the Sujood (it) is the same condition categorically.

And it is mentioned in 'Zaadul-Fuqahaa' that in the Ruku and Sujood the minimum Tasbeeh is three times.

And the middle rank is (to say Tasbeehat) five times. And the most perfect rank is seven times.

AND THE FIFTH CONDITION IS THE SAJDAH

And (it is) an obligatory duty, which is performed by putting the forehead, the nose, and both feet, and both hands and both knees (firmly on the ground).

وَإِذَا انْتَهَى إِلَى الْإِمَامِ وَهُوَ رَاكِعٌ فَكَبَّرَ وَوَقَّفَ حَتَّى رَفَعَ الْإِمَامُ رَأْسَهُ مِنَ الرُّكُوعِ لَا يَصِيرُ مُدْرِكًا لِتِلْكَ الرَّكْعَةِ.

وَرُكْنِيَّةُ الرُّكُوعِ مُتَعَلِّقَةٌ بِأَدْنَى مَا يُطْلَقُ عَلَيْهِ اسْمُ الرُّكُوعِ لُغَةً عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ رَحْمَةُ اللَّهِ عَلَيْهِمَا.

وَذَكَرَ فِي الشَّرْحِ أَنَّهُ إِنْ لَمْ يَقُلْ ثَلَاثَ تَسْبِيحَاتٍ أَوْ لَمْ يَمْكُثْ مِقْدَارَ ذَلِكَ، لَا يَجُوزُ رُكُوعُهُ وَكَذَا رُكْنِيَّةُ السُّجُودِ.

وَذَكَرَ فِي زَادِ الْفُقَهَاءِ: إِنْ أَدْنَى تَسْبِيحَاتِ الرُّكُوعِ وَالسُّجُودِ الثَّلَاثُ. وَالْأَوْسَطُ خَمْسُ مَرَّاتٍ وَالْأَكْمَلُ سَبْعُ مَرَّاتٍ.

وَالْخَامِسَةُ: السَّجْدَةُ

وَهِيَ فَرِيضَةٌ تَتَأَدَّى بِوَضْعِ الْجَبْهَةِ وَالْأَنْفِ وَالْقَدَمَيْنِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ.

And (someone) put his forehead without his nose, it is unanimously allowed. And if it is without any excuse it is Makrooh (disliked in Sharia).

And if he put his nose without his forehead, so this is the same in the opinion of Abu Hanifa (r.a.) and they both (Imamain) said if he put his nose (down) without any excuse with his forehead, it is not allowed.

And (somebody) put his cheek, or chin, it is not allowed.

And if there is some excuse (then he should) indicate,

And putting both hands and knees (it is not) necessary with us (according to Ahn'af). And (in this Mas'ala) there is a difference of Imam Zufar and Imam Shaf'i (رحمة الله عليهما).

And if he prostrated on his knees, it would not be valid.

And if he put anyone of them, it is allowed, (but) it is Makrooh.

And if he prostrated on his thigh because of overcrowding, it is valid.

And that is the saying of Abu-Hanifa (رحمة الله عليه).

And if he prostrated on his knees, it would not be valid.

And if he did Sajdah on the back of a man and while he is in the prayer, it is allowed.

وَأَنَّ وَضَعَ جَبْهَتَهُ دُونَ أَنْفِهِ جَازٍ بِالْإِجْمَاعِ
وَأَنَّ كَانَ ذَلِكَ مِنْ غَيْرِ عُدْرٍ يُكْرَهُ.

وَأَنَّ وَضَعَ أَنْفَهُ دُونَ جَبْهَتِهِ فَكَذَلِكَ عِنْدَ أَبِي
حَنِيفَةَ وَقَالَ لَا يَجُوزُ بِالْأَنْفِ إِلَّا إِذَا كَانَ
بِجَبْهَتِهِ عُدْرٌ.

وَلَوْ وَضَعَ خَدَّهُ أَوْ ذَقَنَهُ لَا يَجُوزُ.
وَأَنَّ كَانَ مِنْ عُدْرٍ بَلْ يَوْمَى.

وَوَضَعَ الْيَدَيْنِ وَالرُّكْبَتَيْنِ لَيْسَ بِوَاجِبٍ عِنْدَنَا
خِلَافًا لِزُفَرٍ وَالشَّافِعِيِّ رحمة الله عليه

وَلَوْ سَجَدَ وَلَمْ يَضَعْ قَدَمَيْهِ عَلَى الْأَرْضِ
لَا يَجُوزُ.

وَلَوْ وَضَعَ أَحَدَهُمَا جَازٍ وَيُكْرَهُ.

وَلَوْ سَجَدَ بِسَبَبِ الزَّحَامِ عَلَى فَخْذِهِ جَازٌ.
وَهُوَ قَوْلُ أَبِي حَنِيفَةَ رحمة الله عليه

وَأَنَّ سَجَدَ عَلَى رُكْبَتَيْهِ لَا يَجُوزُ.

وَأَنَّ سَجَدَ عَلَى ظَهْرِ رَجُلٍ وَهُوَ فِي الصَّلَاةِ
يَجُوزُ.

And if he prostrated on the back of a man who is not in the prayer, it would not be valid.

And if the place of Sajdah is higher than the place of his feet, equal to two unbaked bricks which are lying flat the prayer is valid, otherwise not.

And the author means that bricks are of 'Bukhara', which is equivalent to $\frac{1}{4}$ of arm.

And if he prostrated on the roll (cover) of his turban or on spare of his cloth or on anything clean, (purified), it is allowed, contrary to the saying of Imam Shafii (رحمته الله).

And if he spread his sleeve or coat tail (lower portion of his clothing) upon a dirty thing and he prostrated on it, prayer is not valid. And in one narration, it is allowed.

And if he put his palms or he has spread a rag (cloth) on a clean (Tahir) thing because of heat or cold or soil (dust), and he did Sajdah on that, it is allowed. Only the question of 'Karahat' (dislike, loathing) is there.

And if he prostrated on the snow if he did not make it (pressed snow) and his face goes in, while doing Sajdah and he finds there is no 'Hajam' (bulk) of it, (then) it is not allowed. And if he made a solid compression on the snow then, prayer is allowed on it.

وَأَنَّ سَجْدَ عَلَى ظَهْرِ رَجُلٍ لَيْسَ فِي الصَّلَاةِ لَا يَجُوزُ.

وَلَوْ كَانَ مَوْضِعُ السُّجُودِ أَرْفَعَ مِنْ مَوْضِعِ الْقَدَمَيْنِ مِقْدَارَ لَبَتَيْنِ مَنْصُوبَتَيْنِ جَازَ وَإِلَّا فَلَا.

وَأَرَادَ بِاللَّبْنَةِ لَبْنَةُ بُخَارَا وَهِيَ رُبْعُ ذِرَاعٍ.

وَلَوْ سَجَدَ عَلَى كَوْرٍ عِمَامَتِهِ أَوْ فَاضِلِ ثَوْبِهِ أَوْ عَلَى شَيْءٍ طَاهِرٍ جَازَ خِلَافًا لِلشَّافِعِيِّ رَحِمَهُ اللَّهُ.

وَلَوْ بَسَطَ كُمَّهُ أَوْ ذِيْلَهُ عَلَى شَيْءٍ نَجَسٍ فَسَجَدَ عَلَيْهِ لَا يَجُوزُ (صَلَوْتُهُ فِي الْأَصَحِّ) وَقِيلَ فِي رِوَايَةٍ يَجُوزُ.

وَلَوْ وَضَعَ كَفَيْهِ أَوْ بَسَطَ خِرْقَةً عَلَى شَيْءٍ طَاهِرٍ لِلْحَرِّ أَوَّلِ اللَّبَرْدِ أَوَّلِ التُّرَابِ وَسَجَدَ عَلَى ذَلِكَ جَازٌ وَالْكَلَامُ فِي الْكَرَاهَةِ.

وَأَنَّ سَجْدَ عَلَى الثَّلْجِ إِنْ لَمْ يُلْبَدْهُ وَكَانَ يَغِيبُ وَجْهَهُ وَلَا يَجِدُ حَجْمَهُ لَمْ يَجُزْ. وَإِنْ لَبَدَهُ جَازَ.

On that principle, when he put some grass (on snow) and made a compression on it then prayer is allowed otherwise not.

Similarly, when he did Sajdah on a straw, or he did Sajdah on ginnery cotton (or wool) if his forehead does not stay over it (but goes in) then it is not allowed.

And if he did Sajdah upon (a heap of) rice or millet or on maize, it is not allowed.

And if he did Sajdah on wheat or barley it is allowed.

However, when the rice and ginned cotton is in a sacks, then prayer on that is allowed.

And Naseer bin Yahya was asked about that person who puts his forehead on a small stone, either his prayer will be permissible or not?

He said: "If he put more of his forehead on the ground then it is allowed, otherwise not" similarly it is in 'Muheet'.

And if he did not put his knees on the Earth in Sajdah, his prayer will be correct. And this is a chosen decree.

وَعَلَى هَذَا، إِذَا أَلْقَى الْحَشِيشَ فَسَجَدَ عَلَيْهِ
إِنْ لَبَدَهُ جَازَ وَإِلَّا فَلَا.

وَكَذَا إِذَا سَجَدَ عَلَى التِّبْنِ أَوِ الْمَحْلُوجِ إِنْ لَمْ
يَسْتَقِرَّ جَبْهَتُهُ لَا يَجُوزُ

وَلَوْ سَجَدَ عَلَى الْأَرْزِ أَوِ الْجَاوِرْسِ أَوْ عَلَى
الدُّرَّةِ لَا يَجُوزُ

وَلَوْ سَجَدَ عَلَى الْحِنْطَةِ أَوِ الشَّعِيرِ يَجُوزُ
أَمَّا الْأَرْزُ أَوِ الْمَحْلُوجُ إِذَا كَانَ فِي الْجَوَالِقِ
جَازَ.

وَسُئِلَ نَصِيرُ بْنُ يَحْيَى عَمَّنْ يَضَعُ جَبْهَتَهُ عَلَى
حَجَرٍ صَغِيرٍ هَلْ يَجُوزُ أَمْ لَا؟

قَالَ: إِنْ وَضَعَ أَكْثَرَ جَبْهَتِهِ عَلَى الْأَرْضِ يَجُوزُ
وَإِلَّا فَلَا. كَذَا فِي الْمُحِيطِ

وَأَنْ لَمْ يَضَعْ رُكْبَتَيْهِ فِي السَّجْدَةِ عَلَى
الْأَرْضِ يَجُوزُ هُوَ الْمُخْتَارُ

AND THE SIXTH LAST SITTING

And the quantity of the Fardh is according to the position of Qira'at of the Tashahhud. And the obligation of that will appear in the following issues:

First of all:

A man read Zuhr five Rak'at and he did not sit at the end of the fourth Rak'at, (in this case) his prayer will be false (abolished) and his prayer will be changed into a Nafl, and he will increase (another) sixth Rak'at.

And the second:

The traveller (Musafir) when he followed with a Muqeen (Local Imam) in last ('Faita' prayer) it is not correct. Because the first sitting for the Musafir is Fardh (essential) so, it will be an 'Iqtida Muftariz' with "Mutanaffil" (which is not valid).

And the third:

When he remembered the Sajdah-e-Tilawat after the completion of his prayer, so he returned towards it, so sitting for Qa'da will be eliminated (from him), until he did not sit as measured to Tashahhud, after doing Sajdah, his prayer will be Fasid (vitiating).

وَالسَّادِسَةُ الْقَعْدَةُ الْآخِرَةُ

وَقَدَّرُ الْفَرَضَ مِقْدَارُ قِرَاءَةِ التَّشَهُّدِ وَتَظْهَرُ فَرَضِيَّتُهَا فِي هَذِهِ الْمَسَائِلِ:

الْأُولَى

رَجُلٌ صَلَّى الظُّهْرَ خَمْسًا وَلَمْ يَقْعُدْ عَلَى رَأْسِ الرَّابِعَةِ بَطُلَتْ فَرَضِيَّتُهُ وَتَحَوَّلَتْ صَلَوَتُهُ نَفْلًا وَيَضُمُّ السَّادِسَةَ.

وَالثَّانِيَةُ

الْمُسَافِرُ إِذَا اقْتَدَى بِالْمُقِيمِ فِي فَائِتَةٍ لَا يَصِحُّ، لِأَنَّ الْقَعْدَةَ الْأُولَى فَرَضٌ فِي حَقِّ الْمُسَافِرِ فَيَكُونُ اقْتِدَاءُ الْمُفْتَرِضِ بِالْمُتَنَفِّلِ.

وَالثَّالِثَةُ

إِذَا تَذَكَّرَ بَعْدَ تَمَامِ الصَّلَاةِ سَجْدَةَ التِّلَاوَةِ فَعَادَ إِلَيْهَا، ارْتَفَعَتِ الْقَعْدَةُ حَتَّى أَنَّهُ لَوْ لَمْ يَقْعُدْ قَدَّرَ التَّشَهُّدَ بَعْدَ مَا سَجَدَ فَسَدَتْ صَلَوَتُهُ.

And the fourth:

When he slept in the last sitting altogether, so when he's awake he should sit again as such as reading Tashahhud, and if he did not sit this pause his prayer will be vitiated.

Because all of the actions during the condition of sleep are not considered, as he read while sleeping or he did Ruku or Sajdah in sleep (nothing will be accounted).

And this Mas'ala mostly happens, specially in the Salah of Traveeh, but the people are mostly unaware about this.

THE SEVENTH

Coming out from the prayer with the act of a Musallee (the worshipper) it is essential according to the saying of (Imam) Abu Hanifa رحمته الله عليه. There is a different opinion of Sahibain رحمتهما الله عليهما.

Therefore, the result will be clear in this situation: for example a person who is praying, during his prayer he becomes 'Muhdis' (i.e. without Wudu) unintentionally after sitting a measure of Tashahhud, or he talked to someone, or he did some action which goes against the prayer, his prayer will be completed, all are agreed upon that.

وَالرَّابِعَةُ

إِذَا نَامَ فِي الْقَعْدَةِ الْآخِرَةِ كُلِّهَا فَلَمَّا.....
إِنْ تَبَّهَ يَفْرُضُ عَلَيْهِ أَنْ يَقْعُدَ قَدْرَ التَّشَهُّدِ
وَأَنْ لَمْ يَقْعُدَ فَسَدَتْ صَلَوَتُهُ.

لِأَنَّ الْأَفْعَالَ فِي الصَّلَاةِ حَالَةَ النَّوْمِ،
لَا تُحْتَسَبُ كَمَا إِذَا قَرَأَ نَائِمًا أَوْ رَكَعَ أَوْ سَجَدَ
نَائِمًا

وَهَذِهِ الْمَسْئَلَةُ يَكْثُرُ وَقُوعُهَا لَا سِيَّمَا فِي
التَّرَافِيعِ وَالنَّاسُ عَنْهَا غَافِلُونَ.

وَالسَّابِعَةُ: خُرُوجُ بِصْنَعِهِ

الْخُرُوجُ مِنَ الصَّلَاةِ بِفِعْلِ الْمُصَلِّي فَرَضٌ
عِنْدَ أَبِي حَنِيفَةَ رحمته الله عليه خِلَافًا لَهُمَا

حَتَّى أَنَّ الْمُصَلِّيَ إِذَا أَحْدَثَ عَمْدًا بَعْدَ مَا قَعَدَ
قَدْرَ التَّشَهُّدِ أَوْ تَكَلَّمَ أَوْ عَمِلَ عَمَلًا يُنَافِي
الصَّلَاةَ، تَمَّتْ صَلَوَتُهُ بِالْإِتِّفَاقِ.

And if ritual impurity came to him unintentionally in this condition, so that is according to them (Sahibain), and (Imam) Abu Hanifa (r.a) (said) he will do wudu and sit and he will come out from the Salah with his own action intentionally.

And on the basis of this principle, the following Masa'il are based:

The person who is doing Tayammum, when he saw water after he sat the Miqdar of Tashahhud or he was doing 'Masah' (rubbing, wiping off) on his leather sock, so the limit of doing Masah has finished or he took off his Moza leather shoes (which are worn inside the common shoes) with the slight action, or he was totally ignorant, so he learned a Surah (verses) of the Qur'an, or he was naked, and he found a cloth (to wear), or he was doing 'Ema' (indicating), so he became able on doing the Ruku and the Sujood (prostrating) or he remembered that there is Salah upon him that is still due before this Salah or the Qari/Imam (suddenly) became Muhdis (without wudu), so he appointed an Ummi (illiterate person) to guide the congregation.

Or the sun rose upon him when he was in the Fajr prayer or the time of Asr entered when he was reading Friday prayer.

وَأَنَّ سَبْقَهُ الْحَدَثُ مِنْ غَيْرِ عَمَدٍ مِنْهُ فِي هَذِهِ الْحَالَةِ فَكَذَلِكَ عِنْدَهُمَا وَقَالَ أَبُو حَنِيفَةَ يَتَوَضَّأُ وَيَقْعُدُ وَيَخْرُجُ مِنَ الصَّلَاةِ بِفِعْلِهِ قَصْدًا.

وَيَبْتَنِي عَلَى هَذَا مَسَائِلُ:

الْمُتَيَمِّمُ إِذَا رَأَى الْمَاءَ بَعْدَ مَا قَعَدَ قَدَّرَ التَّشَهُّدَ أَوْ كَانَ مَاسِحًا عَلَى الْخُفِّ فَاَنْقَضَتْ مُدَّةُ مَسْحِهِ أَوْ خَلَعَ خُفَّهُ بِعَمَلٍ يَسِيرٍ أَوْ كَانَ أُمِّيًّا فَتَعَلَّمَ سُورَةً مِنَ الْقُرْآنِ أَوْ عَارِيًّا فَوَجَدَ ثَوْبًا أَوْ مَوْمِيًّا فَقَدَرَ عَلَى الرُّكُوعِ وَالسُّجُودِ، أَوْ تَذَكَّرَ أَنَّ عَلَيْهِ صَلَاةٌ قَبْلَ هَذِهِ الصَّلَاةِ أَوْ أَحَدَثَ الْإِمَامُ الْقَارِئُ فَاسْتَخْلَفَ أُمِّيًّا.

أَوْ طَلَعَتْ عَلَيْهِ الشَّمْسُ فِي صَلَاةِ الْفَجْرِ أَوْ دَخَلَ وَقْتُ الْعَصْرِ فِي الْجُمُعَةِ،

Or he was doing Masah (rubbing with his hand) on a Jabeera (bandage) so it has fallen because of recovery.

Or he was an excused person, and his excuse has finished, then in the following issues, his prayer will be Fasid (in vain), according to (Imam) Abu Hanifa (r.a.) and the Sahibain said, "His prayer is perfect."

THE EIGHT FARID:

Is 'Ta'deel-e-Arkaan'

(balance between the first principles) According to Imam Abu-Yousaf (رحمته الله) is Fardh (essential, obligatory duty), we have mentioned the description. And Ta'deel Arkaan is Wajib according to the Tarfain and as concerns the rest of the 'Wajibaat', besides Tadeel- Arkaan, (they are as follows):

(1) Fixing the recitation of Fatiha\ (Al-Hamd Sharif) and having Qira'at in the first two Rak'at and to minimize in both of them (Rak'ats) .once (in every/each term)

And advancing Fatiha on joining any Surah is Wajib. And joining the Surah which is assisting in its place of Ayaat towards Fatiha.

And making Qira'at loud in the places where the recitation apparently is done loudly.

And reciting the 'Dua-e-Qunoot' in the Witr.

And reciting the Tashahud in the both 'Qa'ada' (sitting positions).

أَوْ كَانَ مَاسِحًا عَلَى الْجَبِيرَةِ فَسَقَطَتْ عَنْ بَرٍّ،

أَوْ كَانَ صَاحِبَ عُذْرٍ فَانْقَطَعَ عُذْرُهُ فَفِي هَذِهِ الْمَسَائِلِ فَسَدَتْ صَلَوَتُهُ عِنْدَ أَبِي حَنِيفَةَ وَقَالَ لَا تَمَّتْ صَلَوَتُهُ.

وَالثَّامِنَةُ تَعْدِيلُ الْأَرْكَانِ (١)

تَعْدِيلُ الْأَرْكَانِ عِنْدَ أَبِي يُونُسَ فَرَضَ لِمَا ذَكَرْنَا مِنَ الْحَدِيثِ وَعِنْدَهُمَا مِنَ الْوَاجِبَاتِ. وَمَا سِوَاهُ مِنَ الْوَاجِبَاتِ

تَعْيِينَ قِرَاءَةِ الْفَاتِحَةِ وَالْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَالْإِقْتِصَارُ فِيهِمَا عَلَى مَرَّةٍ،

وَتَقْدِيمُهَا عَلَى السُّورَةِ وَضَمُّ السُّورَةِ أَوْ مَا يَقُومُ مَقَامَهَا مِنَ الْآيَاتِ إِلَيْهَا،

وَالْجَهْرُ فِيمَا يُجْهَرُ وَالْمَخَافَةُ فِيمَا يُخَافُ،

وَقِرَاءَةُ الْقُنُوتِ فِي الْوُتْرِ،

وَقِرَاءَةُ التَّشَهُدِ فِي الْقَعْدَتَيْنِ.

(١) تعديل الاركان: Its means: Balance, equitable, etc.

And it is narrated that reading Tashahud is in the last sitting only.

وَفِي رِوَايَةٍ فِي الْقَعْدَةِ الْآخِرَةِ فَقَطْ.

And (it is Wajib) 'Qadah Al-Ula' (First sitting), and Sajda-e-Tilawat and Sajda-e-Sahwa, and Takbeeraat of the two Eids, and moving from one Fard to another Fard (is also Wajib).

وَالْقَعْدَةُ الْأُولَى وَسَجْدَةُ التَّلَاوَةِ وَسَجْدَةُ السَّهْوِ وَتَكْبِيرَاتُ الْعِيدَيْنِ وَالْإِنْتِقَالَ مِنَ الْفَرَضِ إِلَى الْفَرَضِ.

ANYHOW, THE DESCRIPTION OF THE PRAYER

So the condition, definition is that when the man intended to enter (join) in the prayer, he will make Niyyah (intention) and bring out his hands from his sleeves.

أَمَّا صِفَةُ الصَّلَاةِ فَهُوَ أَنَّهُ إِذَا أَرَادَ الرَّجُلُ أَنْ يَدْخُلَ فِي الصَّلَاةِ نَوَى، وَأَخْرَجَ يَدَيْهِ مِنْ كُمَيْهِ.

Then he will say, Takbeer (Allahu Akbar) and raise his hands with the Takbeer.

ثُمَّ كَبَّرَ وَرَفَعَ يَدَيْهِ مَعَ التَّكْبِيرِ.

And it is mentioned in 'Al-Hidayah' of course first of all, he will raise his hands, then he will say Takbeer until he places his thumbs equal to his earlobes.

وَذَكَرَ فِي الْهَدَايَةِ أَنَّهُ يَرْفَعُ يَدَيْهِ أَوَّلًا ثُمَّ يُكَبِّرُ حَتَّى يَحَازِيَ بِإِبْهَامَيْهِ شَحْمَتَيِ أُذُنَيْهِ.

He will spread his fingers slightly, none should be spread totally.

وَيُفَرِّجُ أَصَابِعَهُ لَا كُلَّ التَّفْرِيجِ.

Slightly, not completely, and he will turn the side of the palms towards the Qiblah. And the woman will raise her hands equally to her breasts.

وَيُوجِّهُ بَطْنَ كَفَّيْهِ نَحْوَ الْقِبْلَةِ وَالْمَرْأَةُ تَرْفَعُ يَدَيْهَا حَذَاءَ ثَدْيَيْهَا.

And the following person has to say Takbeer joining/affiliating with Takbeer of the Imam according to Imam Abu Hanifa رحمته الله and according to his pupils he will say Takbeer after

وَالْمُقْتَدِي يُكَبِّرُ تَكْبِيرًا مُقَارِنًا بِتَكْبِيرِ الْإِمَامِ عِنْدَ أَبِي حَنِيفَةَ وَعِنْدَهُمَا يُكَبِّرُ بَعْدَ تَكْبِيرِ الْإِمَامِ، وَالْخِلَافُ فِي الْأَفْضَلِيَّةِ.

the Takbeer of the Imam. The difference is only in the superiority.

And he will not leave the raising of the hands.

Then, he will put his right hand on his left hand, and will hold the wrist of his left hand with his right hand, and he will put them under the navel and the woman will put them under her breasts.

Then, he will say "subhanakalla humma..." upto the end..... and if he increased "Wajalla Sanauka", it will not be prohibited and if he remained silent, he will not be ordered with it (the following words)

And he will say: "I am turning my face for He who has created the heavens and the earth purely to Him and I am not among the Mushrikeen (Non-believers)

It is according to (Imam) Abu-Yousuf (رحمته الله) and then according to a narration he says before Takbeer and according to one narration (he should say) after Takbeer. And according to them (Sahibain) he will say before starting-before doing Niyyah and he will not say after Niyyah (intention) before saying Takbeer, unanimously.

Then he (should) say 'Ta-awuzz' (Auzubillah) however, as concerned to Ta-awwuz (تَعُوذُ).

So, it is regulated to 'Sanaa' (i.e.

وَلَا يَتْرُكُ رَفْعَ الْيَدَيْنِ.

ثُمَّ يَضَعُ يَمِينَهُ عَلَى يَسَارِهِ وَيَقْبِضُ بِيَدِهِ الْيُمْنَى رُسْغَ يَدِهِ الْيُسْرَى وَيَضَعُهُمَا تَحْتَ السُّرَّةِ وَالْمَرْءُ تَضَعُهُمَا تَحْتَ ثَدْيَيْهَا.

ثُمَّ يَقُولُ سُبْحَانَكَ اللَّهُمَّ إِلَى آخِرِهِ وَإِنْ زَادَ وَجَلَّ ثَنَاءُكَ لَا يَمْنَعُ، وَإِنْ سَكَتَ لَا يُؤْمَرُ بِهِ.

وَيَقُولُ: "إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ."

عَنْ أَبِي يُوسُفَ فِي رَوَايَةٍ يَقُولُ:

قَبْلَ التَّكْبِيرِ وَفِي رَوَايَةٍ بَعْدَ التَّكْبِيرِ، وَعَنْهُمَا يَقُولُ قَبْلَ الْإِفْتِيحِ يَعْنِي قَبْلَ النِّيَّةِ وَلَا يَقُولُ بَعْدَ النِّيَّةِ قَبْلَ التَّكْبِيرِ بِالْإِجْمَاعِ.

ثُمَّ يَتَعَوَّذُ، أَمَّا التَّعَوُّذُ فَتَبَعٌ لِلثَّنَاءِ عِنْدَ أَبِي يُوسُفَ حَتَّى يَأْتِيَ بِهِ الْمُقْتَدِي

Subhana Kallah) by (Imam) Abi Yousaf even the Muqtadi has to perform it (i.e. say the words of Tawwuz)

And in Eids he will perform it before Takberaat after Sanaa (Thana).

And the 'Masbooq' will perform it with the Sanaa, when he found the Imam in the condition of Khafi prayer, (prayer in which recitation loudly is not allowed as in Zuhr and Asr prayers) then when he stands to implement it, whatever he missed he also will fulfil it.

Thus, it is also mentioned in the 'Multaqat'.

And when he found the Imam and he was reciting loudly, the follower has to listen and should be silent. And some Fuqah'a (Jurists) have said, he will bring out Sanaa during pauses of the Imam word by word.

And it is narrated by Faqeeh Abi Ja'far (عنه). When the Muqtadi found his Imam in Fatiha, the follower will read Sanaa, (all the Jurisprudents are agreed upon it.) it is mentioned in 'Az-Zakhirah'.

As far as the Jummah and (the) Eid are concerned, when he is far away from the Imam,

So in this situation, 'Muta-akhireen' (Jurisprudents) have different opinions.

If it is his strong opinion is that he could easily join his Imam in

وَفِي الْعِيدَيْنِ يَأْتِي بِهِ قَبْلَ التَّكْبِيرَاتِ بَعْدَ الشَّاءِ.

وَالْمَسْبُوقُ يَأْتِي بِالشَّاءِ إِذَا أَدْرَكَ الْإِمَامَ حَالَةَ الْمَخَافَةِ ثُمَّ إِذَا قَامَ إِلَى قَضَاءِ مَا سَبَقَ يَأْتِي بِهِ أَيْضًا.

كَذَا ذِكْرُهُ فِي الْمُلْتَقَطِ.

وَإِذَا أَدْرَكَ الْإِمَامَ وَهُوَ يَجْهَرُ يَسْتَمِعُ وَيَنْصُتُ. وَقَالَ بَعْضُهُمْ يَأْتِي بِالشَّاءِ عِنْدَ سَكَنَاتِ الْإِمَامِ كُلَّمَا كَلِمَةً.

وَعَنِ الْفَقِيهِ أَبِي جَعْفَرٍ (عنه) إِذَا أَدْرَكَ الْإِمَامَ فِي الْفَاتِحَةِ يُشْنِي بِالْإِتْفَاقِ.

ذِكْرُهُ فِي الذَّخِيرَةِ أَمَّا فِي الْجُمُعَةِ وَالْعِيدَيْنِ إِذَا كَانَ بَعِيدًا عَنِ الْإِمَامِ فَقَدْ اخْتَلَفَ الْمُتَأَخِّرُونَ فِيهِ.

وَأَنَّ أَدْرَكَ فِي الرُّكُوعِ يَتَحَرَّى، إِنْ كَانَ أَكْبَرُ

something of Ruku, he has to read it while standing.

And if he found (the Imam) in the Ruku, he has to make 'Taharri' (deep thought/consideration) if he can easily find the Imam in Ruku to read something of Sanaa ثناء then he should read it while standing (and then he should join the Imam);

otherwise he should go to the Ruku and should follow the Imam. Similar is the case of a person when he found the Imam in the first Sajdah, he should not perform the Ruku.

And he will not be finding (again) that Rakat unless he did not join the Imam in the Ruku altogether or equal to a measure of saying a Tasbeeh.

And it is in Az-Zakhira: If he balanced his back in the Ruku, he will be in the position to join the Imam gain the Imam, either he was able to read Tasbeeh or he was not able to do so.

And if he found the Imam and he was in a sitting position, some of them said (i.e. Jurists) he will say Takbeer and sit (in Tashahhud).

And some of them said, 'he will bring out Sanaa, then he will sit and not perform Ta-awwuz (تعوذ) but after the Tana' (Sanaa).

Then he will recite Bismillah in the beginning of each Rak'at as a precaution; therefore, the majority of

رَأَيْهِ أَنَّهُ لَوَاتَى بِهِ يُدْرِكُ الْإِمَامَ فِي شَيْءٍ مِنَ الرُّكُوعِ يَأْتِي بِهِ قَائِمًا.

وَالَا يَرْكُعُ وَيَتَابِعُ الْإِمَامَ. وَكَذَا إِذَا أَدْرَكَ فِي السَّجْدَةِ الْأُولَى وَلَا يَأْتِي بِالرُّكُوعِ

وَلَا يَكُونُ مُدْرِكًا لِتِلْكَ الرَّكْعَةِ مَا لَمْ يَشَارِكِ الْإِمَامَ فِي الرُّكُوعِ كُلِّهِ أَوْ فِي مِقْدَارِ تَسْبِيحَةٍ.

وَفِي الذَّخِيرَةِ: وَإِنْ سَوَّى ظَهْرَهُ فِي الرُّكُوعِ صَارَ مُدْرِكًا. سَوَاءٌ قَدَرَ عَلَى التَّسْبِيحِ أَوْ لَمْ يَقْدِرْ.

وَإِنْ أَدْرَكَ وَهُوَ فِي الْقَعْدَةِ قَالَ بَعْضُهُمْ يُكْبِّرُ وَيَقْعُدُ،

وَقَالَ بَعْضُهُمْ يَأْتِي بِالثَّنَاءِ ثُمَّ يَقْعُدُ. وَلَا يَتَعَوَّذُ إِلَّا بَعْدَ الثَّنَاءِ.

ثُمَّ يُسَمِّي فَيَأْتِي بِهَا فِي أَوَّلِ كُلِّ رَكْعَةٍ مَحْتِيَاطًا، لِأَنَّ أَكْثَرَ الْمَشَائِخِ عَلَى هَذَا.

the Mashaikh/Scholars are (agreed) upon this.

Anyhow, when the Imam is engaged in reciting loudly so he (the follower) should not perform it loudly, but when the Imam has a pause, then he should (read) 'Sana' (Praise).

When a person is reading prayer he should not read بِسْمِ اللَّهِ in the beginning of the Surah, according to (Imam) Abu-Hanifa رحمته الله but according to Imam Muhammad he should read it, when the Imam becomes silent.

Then he will read the Fatiha. And when he says لا اله الا الله he will say "Ameen".

And the follower will utter it and they (Imam & the followers) will say it but quietly. Then he will join a Surah or three short verses.

If he read a verse or two verses, he will not come out from the limit of Karahat. And if he has read three short verses of the Qura'n, he will come out from the limit of Karahat.

And he will not enter in the position of 'Istihbaab' because it was Wajib upon him to join any Surah or verses towards (i.e. with) Fatiha (opening Surah).

And it is Mustahab to read in a journey in the condition of necessity, Fatiha and whatever Surah he wished (to recite).

أَمَّا الْإِمَامُ إِذَا جَهَرَ فَلَا يَأْتِي بِهَا وَإِذَا خَافَتْ يَأْتِي بِهَا.

وَأَمَّا التَّسْمِيَةُ عِنْدَ إِبْتِدَاءِ السُّورَةِ عِنْدَ أَبِي حَنِيفَةَ رحمته الله لَا يَأْتِي بِهَا وَعِنْدَ مُحَمَّدٍ رحمته الله يَأْتِي بِهَا

إِذَا خَافَتْ، ثُمَّ يَقْرَأُ الْفَاتِحَةَ. وَإِذَا قَالَ الْإِمَامُ وَلَا الضَّالِّينَ، يَقُولُ: آمِينَ. وَالْمُؤْتَمُّ يَقُولُهَا وَيُخَفُّونَهَا، ثُمَّ يَضُمُّ سُورَةً أَوْ ثَلَاثَ آيَاتٍ.

فَإِنْ قَرَأَ آيَةً أَوْ يَتَيْنِ لَمْ يَخْرُجْ عَنْ حَدِّ الْكَرَاهَةِ وَإِنْ قَرَأَ ثَلَاثَ آيَاتٍ قِصَارٍ خَرَجَ عَنِ الْكَرَاهَةِ.

وَلَمْ يَدْخُلْ فِي حَدِّ الْإِسْتِحْبَابِ لِأَنَّ الْوَاجِبَ ضَمُّ السُّورَةِ أَوِ الْآيَاتِ إِلَيْهَا.

وَالْمُسْتَحَبُّ، أَنْ يَقْرَأَ فِي السَّفَرِ حَالَةَ الضَّرُورَةِ بِفَاتِحَةِ الْكِتَابِ وَآيِ سُورَةٍ شَاءَ.

And in the normal condition when he has a choice he should read in the Fajr prayer the Surah Al-Burooj or similar to that.

وَفِي حَالَةِ الْإِخْتِيَارِ يَقْرَأُ فِي الْفَجْرِ سُورَةَ
الْبُرُوجِ وَنَحْوَهَا.

And in the Zuhr prayer it is the same situation/ similar to that. And in the Asr and the Isha prayers (it) should be recited shorter than that.

وَفِي الظُّهْرِ كَذَلِكَ، وَفِي الْعَصْرِ وَالْعِشَاءِ
دُونَ ذَلِكَ.

And in the Maghrib prayer, very short Surah should be read.

وَفِي الْمَغْرِبِ بِالْقِصَارِ جَدًّا.

And in the normal residence (local status) when he has fear of missing time, he will recite a short Surah (so that) his prayer will not be late (missed).

وَفِي الْحَضَرِ، إِذَا خَافَ قَوْتَ الْوَقْتِ يَقْرَأُ
قَدْرًا لَا تَفُوتُهُ الصَّلَاةُ.

And if he did not fear of missing time, he will read in Fajr forty, fifty or sixty verses, and in the Zuhr similar to that or less than that.

وَأَنْ لَمْ يَخَفْ قَوْتَ الْوَقْتِ يَقْرَأُ فِي الْفَجْرِ
بَارَبَعِينَ أَوْ خَمْسِينَ أَوْ سِتِينَ آيَةً.
وَفِي الظُّهْرِ مِثْلَهُ أَوْ دُونَهُ.

And in Asr and Isha it is the similar (to recite).

وَفِي الْعَصْرِ وَالْعِشَاءِ كَذَلِكَ.

And (Imam) Qudoori said: He will read in Fajr with 'Tiwal-ul-Mufassal' (prolonged Surahs).

وَقَالَ الْقُدُورِيُّ رَضِيَ اللَّهُ عَنْهُ: يَقْرَأُ فِي الْفَجْرِ بِطَوَالِ
الْمُفَصَّلِ.

And in Zuhr it is similar order.

وَفِي الظُّهْرِ كَذَلِكَ.

And in Asr and Isha it should be recited with the middle of Mufassal and in the Maghrib prayer, (it) should be read very short of the Mufassal.

وَفِي الْعَصْرِ وَالْعِشَاءِ بِأَوْسَطِ الْمُفَصَّلِ.
وَفِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ.

However, the Surahs which are called longest (or Mufassal) they are from the Surah Al-Hujuraat upto Surah Al-Burooj.

أَمَّا الطَّوَالُ فَمِنْ سُورَةِ الْحُجُرَاتِ إِلَى سُورَةِ
الْبُرُوجِ.

As concerns to the 'Ausaat' (middle one) :

So they are from Surah Al-Burooj upto "Lam Yakun" الآية.

However, the smallest (short Surahs) are considered from Surah الذين لم يكن upon the end of the Qur'an.

The Imam will prolong the first Rakat in the Fajr prayer upon the second one.

And the two Rakat of Zuhur and besides them are equal.

And Imam Muhammad (رحمته الله) says: It is most liked to me that the first Rak'at should be longer than the second one in all prayers (Salat).

However, the prolongation of the second Rak'at on the first Rak'at is Makrooh (hated) entirely/unanimously. If there are three verses or more than that.

And if (he read in the second Rakat) one or two verses then there is no Karahat (hatred).

Anyhow, in the Sunan and the Nawafil (extra prayers) he has to make a balance between the two Rak'ats, but in exceptional cases when it is narrated or transmitted, then he will read prayer as it came in the narration of tradition.

When he is free after reciting (completion), he has to fall down in Ruku, while (bending down) with saying Takbeer. And his Takbeer must be said at the first moment of bending

وَأَمَّا الْأَوْسَاطُ: فَمِنْ سُورَةِ الْبُرُوجِ إِلَى سُورَةِ
لَمْ يَكُنْ (الآية)

وَأَمَّا الْقِصَارُ فَمِنْ سُورَةِ لَمْ يَكُنْ إِلَى آخِرِ
الْقُرْآنِ.

وَيُطِيلُ الْإِمَامُ فِي الْفَجْرِ الرَّكْعَةَ الْأُولَى عَلَى
الثَّانِيَةِ وَرَكْعَتَا الظُّهْرِ وَمَا سَوَاهُمَا سَوَاءً.

وَقَالَ مُحَمَّدٌ أَحَبُّ إِلَيَّ أَنْ يُطِيلَ الْأُولَى عَلَى
الثَّانِيَةِ فِي الصَّلَوَاتِ كُلِّهَا

وَأَمَّا إطالة الرَّكْعَةِ الثَّانِيَةِ عَلَى الْأُولَى
فَمَكْرُوهٌ بِالْإِجْمَاعِ إِنْ كَانَتْ بِثَلَاثِ آيَاتٍ
أَوْ فَوْقَهَا.

وَإِنْ كَانَ آيَةً أَوْ آيَتَيْنِ لَا تُكْرَهُ.

وَأَمَّا فِي السَّنَنِ وَالنَّوَافِلِ فَيُسَوَّى بَيْنَ
الرَّكْعَتَيْنِ إِلَّا إِذَا كَانَ مَرْوِيًّا أَوْ مَأْثُورًا فَيُصَلَّى
كَمَا جَاءَ فِي الرَّوَايَةِ وَالْأَثَرِ.

فَلَمَّا فَرَغَ مِنَ الْقِرَاءَةِ يَخِرُّ رَاكِعًا يُكَبِّرُ
تَكْبِيرًا. وَيَنْبَغِي أَنْ يَكُونَ ابْتِدَاءُ تَكْبِيرِهِ عِنْدَ
أَوَّلِ الْخُرُورِ.

down.

And the ending from it (should be) at the straightness.

And some of them said, "When he has completed the Qiraat while bending (in Ruku) there is no objection to it, if it will be remaining a letter or sentence of the Qiraat.

But the most correct is the previous saying (i.e. the first one).

And (in the Ruku) he will put his hands on his knees and will separate his fingers and spread his back, and (he is not allowed) to raise his head or bend down and he will say in this Ruku Tasbeeh: "سبحان ربى العظيم" three times and that is the minimum.

And if he increased (on that) it is better. And he will finish (his Tasbeeh) in Witr (odd number).

And if someone has minimized on once or left it out his prayer will be valid, but doing that is Makrooh.

And it is narrated from Abi Mutee Al-Balkhi رضي الله عنه that the Tasbeeh of Ruku and Sujood are 'Ruknun' (a very important pillar of Salah), therefore, if he leaves it, his prayer will not be valid.

And it is not appropriate at all for the Imam that he should lengthen the Tasbeeh, in this respect/manner the people become tired because this is the reason to create hateness (in the hearts of the people) and that is Makruh.

وَالْفَرَاعُ مِنْهُ عِنْدَ الْإِسْتَوَاءِ.

وَقَالَ بَعْضُهُمْ إِذَا أَتَمَّ الْقِرَاءَةَ
حَالَةَ الْخُرُورِ لَا بَأْسَ بِهِ بَعْدَ أَنْ يَكُونَ
مَابْقَى مِنَ الْقِرَاءَةِ حَرْفًا أَوْ كَلِمَةً.
وَالْأَوَّلُ أَصَحُّ.

وَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَيَفْرِجُ أَصَابِعَهُ
وَيَبْسُطُ ظَهْرَهُ. وَلَا يَرْفَعُ رَأْسَهُ وَلَا يَنْكُسُهُ (١).
وَيَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا
وَذَلِكَ أَذْنَاهُ.

وَأَنْ زَادَ فَهُوَ أَفْضَلُ. وَيَخْتِمُ عَلَى وَتَرٍ

وَأَنْ اقْتَصَرَ عَلَى مَرَّةٍ أَوْ تَرَكَ جَازَتْ صَلَاتُهُ
وَيَكْرَهُ ذَلِكَ.

وَرَوَى عَنْ أَبِي مُطِيعٍ الْبَلْخِيِّ أَنَّ تَسْبِيحَ
الرُّكُوعِ وَالسُّجُودِ رُكْنٌ، حَتَّى لَوْ تَرَكَهُ
لَا يَجُوزُ صَلَاتُهُ.

وَلَا يَنْبَغِي لِلْإِمَامِ أَنْ يُطِيلَ التَّسْبِيحَ عَلَى وَجْهِ
يَمْلُ بِهِ الْقَوْمُ لِأَنَّهُ سَبَبُ التَّنْفِيرِ وَأَنَّهُ مَكْرُوهٌ.

And if the Imam prolongs the Ruku just for the joining person (in prayer) not for the sake of Allah (i.e. closeness to Allah) so that is Makrooh, (disliked in Sharia) (but) he will not be Kafir (because of this act).

And if he prolonged just to gain the closeness of Allah, then, there is no matter of any fault (i.e. harm).

And some of them said that he will prolong the Tasbeehat then he will raise his head.

(After that) he will say: Allah has (heard) listened to who has praised Him.

And if he is a follower, he will bring out 'Tahmeed' (Rabbana wa Lakal-hamd) and he will not say 'Tasmeeh' (Sami-Allaho-Liman Hamidah) according to us.

And if he is praying by himself he will read both of them (Tahmeed & Tasmeeh).

As concerning the Imam he will also say both Tahmeed & Tasmeeh according to the sayings of the companions of Imam Sahib (r.a) And, there is in a narration he should say this:

"O Allah, our Lord, the Praise belongs to you" and should not increase (anything) on this.

And (after Ruku) he should let his hands hang down in 'Qauma' (standing erect after Ruku/bowing).

وَلَوْ أَطَالَ الْإِمَامُ الرُّكُوعَ لِأَذْرَاكَ الْجَائِي
لَا تَقَرَّبًا لِلَّهِ فَهُوَ مَكْرُوهٌ وَلَا يَكْفُرُ.

وَلَوْ أَطَالَ تَقَرَّبًا لِلَّهِ، فَلَا بَأْسَ بِهِ.

وَقَالَ بَعْضُهُمْ يَطِيلُ التَّسْبِيحَاتِ ثُمَّ يَرْفَعُ
رَأْسَهُ.

يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

وَأِنْ كَانَ مُقْتَدِيًا يَأْتِي بِالتَّحْمِيدِ وَلَا يَأْتِي
بِالتَّسْمِيحِ عِنْدَنَا

وَأِنْ كَانَ مُتَفَرِّدًا يَأْتِي بِهِمَا.

وَأَمَّا الْإِمَامُ فَيَأْتِي بِالتَّحْمِيدِ
أَيْضًا عَلَى قَوْلِهِمَا وَفِي رِوَايَةٍ يَقُولُ:

”اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ“ وَلَا يَزِيدُ عَلَى هَذَا.

وَيُرْسِلُ الْيَدَيْنِ فِي الْقَوْمَةِ

Just as Imam Sadr-ud-Din the Martyr said in his 'Waqiaat'.

And Syed Al-Imam has mentioned in Al-Multaqat: that he has to hold his hands (in prayer). And in the Janazah (Funeral prayer) and at the time of reading Sanaa and Dua-e-Qunoot, he should hold his hands according to the sayings of the majority of scholars.

And in the Takbeerat of the Eid to (let his hands) hang down.

And when he will be satisfied while standing then he will say "Allahu Akbar" to go to Sajdah and perform Sajdah.

And firstly, he will put his knees on the ground, then his hands, then his face, between both his palms and keep away his armpits from the sides and keep away his belly from his thighs.

And the woman will lower her body in doing her Sajdah, and her belly with her thighs (i.e. cling).

And he will read in his Sajdah: "Subhana Rabbiyal-aala"

(Glory to my Lord, the Most High) three times and that is the lowest term (i.e. minimum)

And if he increased it, so that is the best and stops (his Tasbeeh) on an odd (number). Then he will raise his head and sit and will put his hands upon his

كَذَا قَالَ الصَّدْرُ الشَّهِيدُ فِي وَقَائِعِهِ.

وَذَكَرَ السَّيِّدُ الْإِمَامُ فِي الْمُلْتَقَطِ: أَنَّهُ يَأْخُذُ بِيَدَيْهِ وَفِي صَلَاةِ الْجَنَازَةِ وَوَقْتُ الشَّأِءِ وَالْقُنُوتِ يَأْخُذُ (بِيَدَيْهِ) عَلَى قَوْلِ أَكْثَرِ الْمَشَائِخِ.

وَفِي تَكْبِيرَاتِ الْعِيدَيْنِ يُرْسِلُ.

فَإِذَا أَطْمَنَّ قَائِمًا كَبَّرَ بِالْخُرُورِ وَسَجَدَ.

وَيَضَعُ رُكْبَتَيْهِ أَوَّلًا ثُمَّ يَدَيْهِ ثُمَّ وَجْهَهُ بَيْنَ كَفَيْهِ عَلَى الْأَرْضِ وَيُبَدِّئُ ضَبْعَيْهِ عَنْ جَنْبَيْهِ وَيَجَافِي بَطْنَهُ عَنْ فَخْذَيْهِ.

وَالْمَرْأَةُ تَنْخَفِضُ فِي سُجُودِهَا وَتَلْزُقُ بَطْنَهَا بِفَخْذَيْهَا وَيَقْرَأُ فِي سُجُودِهِ "سُبْحَانَ رَبِّي الْأَعْلَى" ثَلَاثًا وَذَلِكَ أَدْنَاهُ.

وَأِنْ زَادَ فَهُوَ أَفْضَلُ وَيَتْرَكَ عَلَى وَتَرٍ ثُمَّ يَرْفَعُ رَأْسَهُ وَيَقْعُدُ وَيَضَعُ يَدَيْهِ عَلَى فَخْذَيْهِ

thighs.

And when he becomes satisfied while sitting, then he should say Takbeer and perform the second Sajdah.

And if he raised his head a little, then he did Sajdah if he is very near to prostration, it is not valid, and if he is very near to sitting upright it is allowed. And this the most correct.

And it is mentioned in the 'Al-Multaqat' that it is enough. So if one is free from the Sajdah he should stand up straight, and not sit, and not to take support with his hands on the ground, but only with an excuse (i.e. illness, etc).

And he will do in the second Rak'at the similar to that which he did first Rak'at.

But he will not read Than'a or Ta-awwuz and will not raise his hands, but in the First Takbeer (i.e. Takbeer-e-Tahreemah), according to us (i.e. Al-Han'af).

And when he raises his head from the second Sajdah (i.e. for the second sitting). He will spread his left foot and sit on it and keeps the right foot upright. With the toes facing towards the Qiblah and put his hands on his thighs, and stretch out his fingers but not to spread out completely, then he will read Tashahhud and say:

فَإِذَا أَطْمَأَنَّ قَاعِدًا كَبَّرَ وَسَجَدَ ثَانِيًا

وَأِنْ رَفَعَ رَأْسَهُ قَلِيلًا. ثُمَّ سَجَدَ إِنْ كَانَ إِلَى السُّجُودِ أَقْرَبَ لَا يُجْزِيهِ، وَإِنْ كَانَ أَقْرَبُ إِلَى الْجُلُوسِ جَازٍ وَهُوَ الْأَصَحُّ.

وَذَكَرَ فِي الْمُلْتَقَطِ أَنَّهُ يُجْزِيهِ، فَإِذَا فَرَغَ مِنَ السَّجْدَةِ يَنْهَضُ قَائِمًا وَلَا يَقْعُدُ وَلَا يَعْتَمِدُ بِيَدِهِ عَلَى الْأَرْضِ إِلَّا مِنْ عُدْرٍ.

وَيَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الْأُولَى.

إِلَّا أَنَّهُ لَا يَسْتَفْتِحُ وَلَا يَتَعَوَّذُ وَلَا يَرْفَعُ يَدَيْهِ إِلَّا فِي التَّكْبِيرَةِ الْأُولَى عِنْدَنَا.

فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَيْهَا وَنَصَبَ الْيُمْنَى نَصْبًا وَيُوجِّهُ أَصَابِعَهُ نَحْوَ الْقِبْلَةِ. وَيَضَعُ يَدَيْهِ عَلَى فَخْذَيْهِ وَيُفْرِجُ أَصَابِعَهُ لَا كُلَّ التَّفْرِيجِ ثُمَّ يَتَشَهَّدُ، وَيَقُولُ:

"Atta-hiyyatu-Lillah-was-salawaatu Wattayyibaatu" upto "Abduhu Wa Rasooluhu."

And he will not increase on this in the first sitting (Qa'da-e-'Ula).

If one increased it, some scholars say: If one said "Allah humma salli alaa Muhammadin wa alaa ali Muhammadin" forgetfully, it will be necessary upon him to perform two Sajdahs of Sahw.

And it is narrated from Imam Abu Hanifa (r.a.), if one increased a letter it will be Wajib (essential) on him to do Sajdah Sahw.

And the majority of the scholars are agreed upon this.

And if he stood for the third (Rak'at) one would not be allowed to lay his hands on the ground for support and if one did it, then there is no objection to do that.

And if the prayer is Fardh (obligatory), then one has a choice after the first two Rak'ah, that he only recites and that he says Tasbeeh'at, and between that he remains quiet, and the recitation is best.

If he recites, he would recite Al-Fatiha (only), so this is sufficient.

And he should not increase anything on it.

Then if he added a Surah forgetfully, it will be essential for him to do the

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ» «إِلَى»
عَبْدَهُ وَرَسُولَهُ» وَلَا يَزِيدُ عَلَى هَذَا فِي الْقَعْدَةِ
الْأُولَى.

فَإِنْ زَادَ قَالَ بَعْضُ الْمَشَائِخِ إِنَّ قَالَ: اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ ﷺ وَعَلَى آلِ مُحَمَّدٍ
سَاهِيًا يَجِبُ عَلَيْهِ سَجْدَتَا السَّهْوِ.

وَعَنْ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ إِنَّ زَادَ حَرْفًا فَعَلَيْهِ
سَجْدَتَا السَّهْوِ، وَعَلَيْهِ أَكْثَرُ الْمَشَائِخِ.

فَإِذَا قَامَ إِلَى الثَّالِثَةِ
لَا يَعْتَمِدُ بِيَدَيْهِ عَلَى الْأَرْضِ
وَإِنْ اعْتَمَدَ فَلَا بَأْسَ بِهِ.

وَإِنْ كَانَتْ الصَّلَاةُ فَرِيضَةً فَهُوَ مُخَيَّرٌ فِيمَا
بَعْدَ الْأُولَيَيْنِ بَيْنَ أَنْ يَقْرَأَ وَبَيْنَ أَنْ يُسَبِّحَ
وَبَيْنَ أَنْ يَسْكُتَ. وَالْقِرَاءَةُ أَفْضَلُ.

فَإِنْ قَرَأَ، يَقْرَأُ الْفَاتِحَةَ فَحَسْبُ.
وَلَا يَزِيدُ عَلَيْهِ شَيْئًا

فَإِنْ ضَمَّ السُّورَةَ سَاهِيًا يَجِبُ عَلَيْهِ سَجْدَتَا

Sajdah Sahw, according to the saying of Imam Abu Yousuf (رحمته الله) and according to the Z'ahir (obvious, clear) narration, it (Sajdah Sahw) will not be Wajib.

However, when the prayer is a Sunnah or Nafl, one should start from the beginning as he started in the first Rak'at.

It means that one has to say Sanaa, and Ta-awwuz, because every 'Shuffah' (units, pairs) from Nafl (optional) is a separate prayer.

And he would sit in the Qa'dah Aakheera (last sitting), just as he sat in the first Qa'dah.

And the woman would sit on her buttocks in both sittings, and take out her feet from the right side. And musalli will read Tashahhud.

So when he has completed the Tashahhud he will recite Durood Shareef upon the Prophet Muhammad (ﷺ) and he will seek forgiveness for himself and his parents if they were believers, and for all believing men and women, and supplicate with Duas which are transmitted and pray with words that are similar to the words of the Qur'an. And not to pray with words which are similar to the speech of the people, for example:

"O Allah! provide clothing for me"; "O Allah! Marry me to such a woman."

السَّهْوِ فِي قَوْلِ أَبِي يُوسُفَ رحمته الله، وَ فِي ظَاهِرِ
الرِّوَايَةِ لَا يَجِبُ.

وَأَمَّا إِذَا كَانَ كَانَتْ الصَّلَاةُ سُنَّةً أَوْ نَفْلًا
فَلْيَبْتَدِئْ كَمَا ابْتَدَأَ فِي الرُّكْعَةِ الْأُولَى

يَعْنِي أَنَّهُ يَأْتِي بِالشَّعَاءِ وَالتَّعَوُّذِ، لِأَنَّ كُلَّ شَفْعٍ
مِنَ النَّفْلِ صَلَاةٌ عَلِيْحِدَةٍ.

وَيَقْعُدُ فِي الْقَعْدَةِ الْآخِرَةِ مِثْلَ مَا قَعَدَ فِي
الْأُولَى

وَالْمَرْءُ تَقْعُدُ عَلَى أَلْيَتَيْهَا الْيُسْرَى فِي
الْقَعْدَتَيْنِ وَتُخْرِجُ رِجْلَيْهَا مِنَ الْجَانِبِ
الْأَيْمَنِ وَيَتَشَهَّدُ (الْمُصَلِّي).

فَإِذَا أَتَمَّ التَّشَهُّدَ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَيَسْتَغْفِرُ لِنَفْسِهِ وَلِوَالِدَيْهِ إِنْ
كَانَ مُؤْمِنِينَ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ،
وَيَدْعُو بِالذُّعَوَاتِ الْمَثُورَةِ بِمَا يَشْبَهُ الْفَافِظَ
الْقُرْآنَ وَلَا يَدْعُو بِمَا يَشْبَهُ كَلَامَ النَّاسِ نَحْوَ
قَوْلِهِ:

"اللَّهُمَّ اكْسِنِي، اللَّهُمَّ زَوِّجْنِي فَلَانَةً."

To the extent that he said (these words) in the middle of the prayer, his prayer will become spoilt (i.e. imperfect).

And it is narrated by some scholars, who said: that one should not say (during recitation of Durood) "Be Merciful to Muhammad! ﷺ And the majority of the scholars are of the opinion that it is inherited and one should say:

"You have granted Mercy," and one should not say:

"Tarah-hamta" (Allah has granted mercy). And if he said: "Tarhamta" 'bit-takhfeefi' (lightly), so that is wrong. And if he said: "Tarah-hamta" with Tashdeed, it is permitted.

In both conditions he would not say:

"O our Lord! Indeed you are praiseworthy, Glorious," in opposite to "Innaka hameedun Majeed" And if he said it there is no restriction.

And he would indicate with his index finger when he reaches the words of 'Shahadatain' (Tauhid and Risalat).

And it is stated in 'Al-Waqiaat', that he would not indicate.

So if he indicates, he would join the little finger with the ring finger and make a circle with the middle finger with the thumb.

So if one is free from the supplications then declare Salaam towards the right hand side and will say: "Assalamu-

حَتَّى لَوْ قَالَ فِي وَسْطِ الصَّلَاةِ تَفْسُدُ صَلَاتُهُ

وَرَوَى عَنْ بَعْضِ الْمَشَائِخِ أَنَّهُ قَالَ لَا يَقُولُ 'وَأَرْحَمَ مُحَمَّدًا' وَكَثُرَ الْمَشَائِخِ عَلَى أَنَّهُ لِلتَّوَارِثِ وَيَقُولُ:

"وَرَحِمْتَ" وَلَا يَقُولُ "تَرَحَّمْتَ" وَإِنْ قَالَ وَتَرَحَّمْتَ بِالتَّخْفِيفِ فَهُوَ خَطَأٌ. وَلَوْ قَالَ: وَتَرَحَّمْتَ بِالتَّشْدِيدِ يَجُوزُ. وَلَا يَقُولُ فِي الْحَالِينِ رَبَّنَا إِنَّكَ حَمِيدٌ مَجِيدٌ وَلَوْ قَالَ: لَا بَأْسَ بِهِ.

وَيُشِيرُ بِالسَّبَابَةِ إِذَا انْتَهَى إِلَى الشَّهَدَتَيْنِ.

وَقَالَ فِي الْوَاقِعَاتِ لَا يُشِيرُ، فَإِنْ أَشَارَ يُعَقِّدُ الْخَنْصَرَ وَالْبَنْصَرَ وَيَحْلِقُ الْوَسْطَى بِالْإِبْهَامِ.

فَإِذَا فَرَغَ مِنَ الْأَدْعِيَةِ يُسَلِّمُ عَنْ يَمِينِهِ. وَيَقُولُ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

alaikum wa rahma tullah!", and will not say in this Salaam "Wa barakatuhu", just as it is mentioned in Al-Muheet.

And one will intend with the first Salaam to whom are on his right side from the Angels, the Believers and (say Salaam to the left) and make his intention to them like that.

And some of them (Jurists) said one should make an intention in his Salaam to the Protector Angels.

And some of the scholars state: one's intention should be to say Salaam to all the Angels, because there are different "Akhbar" narrations in this matter (i.e. the quantity of Angels).

It is said, that with every believer there are five angels. And it is also narrated that they are from sixty to one hundred and sixty angels (with every Muslim).

And the "Muhtadi" (follower in prayer) should make an intention to his Imam in the first Salaam - if he is on the right side of the Imam or opposite (i.e. behind) him and, in the second Salaam, if he is on the left-hand side (he will make an intention to the people).

It must be that whilst standing the extremity of his eyesight be directed towards the place of Sajdah (prostration) and in the Ruku towards the back of his feet.

وَلَا يَقُولُ فِي هَذَا السَّلَامِ "وَبَرَكَاتُهُ".
كَذَا ذَكَرَهُ فِي الْمُحِيطِ.

وَيَنْوِي بِالتَّسْلِيمَةِ الْأُولَى مَنْ هُوَ عَنْ يَمِينِهِ
مِنَ الْمَلَائِكَةِ وَالْمُؤْمِنِينَ وَعَنْ يَسَارِهِ مِثْلَ
ذَلِكَ.

وَقَالَ بَعْضُهُمْ يَنْوِي الْحَفَظَةَ.

وَقَالَ بَعْضُهُمْ يَنْوِي جَمِيعَ مَنْ مَعَهُ مِنَ
الْمَلَائِكَةِ لِأَنَّهُ اخْتَلَفَ الْأَخْبَارُ.

قِيلَ إِنَّ مَعَ كُلِّ مُؤْمِنٍ خَمْسًا مِنَ الْمَلَائِكَةِ
وَقِيلَ سِتُونَ وَقِيلَ مِائَةٌ وَسِتُونَ.

وَيَنْوِي الْمُتَعَدِّي إِمَامَهُ فِي التَّسْلِيمَةِ الْأُولَى
إِنْ كَانَ عَنْ يَمِينِهِ أَوْ بِحِذَائِهِ وَفِي الْآخِرَى إِنْ
كَانَ عَنْ يَسَارِهِ.

وَيَنْبَغِي أَنْ يَكُونَ مُنْتَهَى بَصَرِهِ فِي قِيَامِهِ إِلَى
مَوْضِعِ سُجُودِهِ. وَفِي الرُّكُوعِ إِلَى ظَهْرِ
قَدَمَيْهِ.

And in the Sujood towards the tip of his nose and in his sitting towards his lap. And for the Imam the Sunnah in the Salaam is that the second Salaam should be in a lower tone than the first (Salaam).

And from amongst some scholars, one states:

that the second Salam should be in a lower tone. And when the Imam's prayer is complete, then he has a choice, if he wishes, he will turn to his left side, and if he wishes he will turn to his right side.

And if he wishes, he will go to his other matters, (needs).

And if he wishes, he will turn towards the people (i.e. followers) with his face. This is (i.e. he will do this) when there is no one praying opposite him. This also applies if he is in the first row or in the last row.

However, turning the face towards the Musalli (worshipper) is Makrooh.

And this can occur (i.e. permitted) when there is no extra prayer after the obligatory prayer.

If there is any Sunnah after that he will stand to pray the Sunnah.

And it is Makruh to delay the Sunnah after performing the obligatory prayer.

So when he stood up, he will not pray the Sunnah in his own place, but he should go forward or he will go back or

وَفِي السُّجُودِ إِلَى أَرْنَبَةِ أَنْفِهِ وَفِي قُعُودِهِ إِلَى حِجْرِهِ. وَالسُّنَّةُ لِلْإِمَامِ فِي السَّلَامِ أَنْ تَكُونَ التَّسْلِيمَةُ الثَّانِيَّةُ أَخْفَضَ مِنَ الْأُولَى.

وَمِنَ الْمَشَائِخِ مَنْ قَالَ يَخْفِضُ الثَّانِيَّةَ.

فَإِذَا تَمَّتْ صَلَاةُ الْإِمَامِ فَهُوَ مُخِيرٌ، إِنْ شَاءَ انْحَرَفَ عَنْ يَسَارِهِ وَإِنْ شَاءَ انْحَرَفَ عَنْ يَمِينِهِ.

وَإِنْ شَاءَ ذَهَبَ إِلَى حَوَائِجِهِ.

وَإِنْ شَاءَ اسْتَقْبَلَ النَّاسَ بِوَجْهِهِ. هَذَا إِذَا لَمْ يَكُنْ بِحِذَائِهِ مُصَلٍّ سِوَاهُ كَانَ الْمُصَلِّي فِي الصَّفِّ الْأَوَّلِ أَوِ الصَّفِّ الْآخِرِ.

وَالِاسْتِقْبَالَ إِلَى الْمُصَلِّي مَكْرُوهٌ،

وَهَذَا إِذَا لَمْ يَكُنْ بَعْدَ الْمَكْتُوبَةِ تَطَوُّعٌ.

فَإِنْ كَانَ بَعْدَهَا تَطَوُّعٌ يَقُومُ إِلَى التَّطَوُّعِ.

وَيُكْرَهُ تَأْخِيرُ السُّنَّةِ عَنْ آدَاءِ الْفَرِيضَةِ.

فَإِذَا قَامَ لَا يَتَطَوَّعُ فِي مَكَانِهِ، بَلْ يَتَقَدَّمُ، أَوْ يَتَأَخَّرُ أَوْ يَنْحَرِفُ يَمِينًا أَوْ شِمَالًا أَوْ يَذْهَبُ

he will turn to the right-hand side or left-hand side, or he will go to his house to perform the rest of his pray, (Nawafil) there.

And from the scholars one who said:

"if he was the Imam he would pray to (the) left side of the 'Mihrab' (niche)."

Imam Shamsul Aimmah Al-Halwani said, "It is at that time, when he would not be busy with supplication.

If one has a 'Wird' (Wazeefa devotions) (to read) he would read it after the obligatory prayers.

So he will stand up from his 'Musalla' (place of prayer), so he will fulfil his Wird whilst standing.

And if he wished, he would sit in a corner of the Mosque, so he will complete his Wird there, then he should stand to pray the Nawafil,

These both (matters) are narrated from the companions (May Allah be pleased with them).

And whatever is mentioned in the beginning of this 'Masala' (issue) that is the proof which indicates on delaying the Sunnah.

And whatever is mentioned at the end, this is an evidence on (its) permission. It is mentioned in Al-Muheet.

As far as the Muqtadi and 'Munfarid' (the person who reads his prayer on his own) if both of them stayed in their

مَنْعَةُ الْمُصَلِّي وَغُنْيَةُ الْمُتَبَدِّي

إِلَى بَيْتِهِ فَيَتَطَوَّعُ ثُمَّ.

وَمِنْ الْمَشَائِخِ مَنْ قَالَ: إِنْ كَانَ إِمَامًا يَتَطَوَّعُ عَنْ يَسَارِ الْمِحْرَابِ.

وَقَالَ شَمْسُ الْأَيْمَةِ الْحُلَوَانِي: هَذَا إِذَا لَمْ يَكُنْ فِي قَصْدِهِ الْإِسْتِغَالُ بِالدُّعَاءِ،

فَإِنْ كَانَ لَهُ وَرْدٌ يَقْضِيهِ بَعْدَ الْمَكْتُوبَةِ.

فَإِنَّهُ يَقُومُ عَنْ مُصَلَّاهُ، فَيَقْضِي وَرْدَهُ قَائِمًا.

وَأَنْ شَاءَ جَلَسَ فِي نَاحِيَةِ الْمَسْجِدِ، فَيَقْضِي وَرْدَهُ ثُمَّ يَقُومُ إِلَى التَّطَوُّعِ،

كِلَاهُمَا مَرْوِيٌّ عَنِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ.

وَمَا ذَكَرَهُ فِي إِبْتِدَاءِ الْمَسْئَلَةِ، دَلِيلٌ عَلَى كَرَاهِيَةِ تَأْخِيرِ السُّنَّةِ.

وَمَا ذَكَرَهُ فِي آخِرِهَا، دَلِيلٌ عَلَى الْجَوَازِ ذَكَرَهُ فِي الْمُحِيطِ.

وَأَمَّا الْمُقْتَدِي وَالْمُنْفَرِدُ فَإِنْ لَبَّثَا مَكَانَهُمَا جَازَ بَغَيْرِ الْكَرَاهِيَةِ.

places, it is allowed without any Karahat.

And if they stood to pray Sunnah in their places, it is (also) permissible.

The best is that for them to read Tatawwuh in another place.

CHAPTER ON THE MAKROOH AND NON-MAKROOH IN THE PRAYER

It is Makrooh for the worshipper to cover his mouth except when he is yawning. The good manner (Mustahab) is to cover/close his mouth if it is possible, and if it is not possible, then there is no objection, and that is to put his hand or sleeve on his mouth.

And it is Makrooh to have 'Al-Itijar' and that is to fold some of his turban upon his head, and one portion of it, he makes similar to the knot of the women- 'Al-Mi'jar' (a cloth which women tie to their heads), and he covers his face, and some of them said that he should cover his head with a handkerchief and reveal the top of his head (i.e. crown of the head).

And it is Makrooh to plait the hair.

It means that he intended to gather his hair at the crown (of the head) and to tie up with paste/glue or to fold up/roll up his plaits around his head, as women sometimes do, or assembles all of his hair from the nape, or he restrains it

وَأَنْ قَامَا إِلَى التَّطَوُّعِ فِي مَكَانَيْهِمَا جَازٌ.
وَالْأَحْسَنُ أَنْ يَتَطَوَّعَا فِي مَكَانٍ آخَرَ.

فَصْلٌ: فِيمَا يُكْرَهُ فِي الصَّلَاةِ وَمَا لَا يُكْرَهُ

يُكْرَهُ لِلْمُصَلِّي أَنْ يَغْطِيَ فَاةً، إِلَّا عِنْدَ التَّثَاوُبِ، وَالْأَدَبُ أَنْ يَكْظِمَ فَاةً إِنْ قَدَرَ، وَإِنْ لَمْ يَقْدِرْ، فَلَا بَأْسَ، بَأَنْ يَضَعَ يَدَهُ أَوْ كُمَّهُ عَلَى فَمِهِ.

وَيُكْرَهُ الْإِعْتِجَارُ وَهُوَ أَنْ يَلْفَ بَعْضُ الْعِمَامَةِ عَلَى رَأْسِهِ وَيَجْعَلَ طَرَفًا مِنْهُ شَبَهَ الْمُعْجَرِ لِلنِّسَاءِ. وَيَلْفَ وَجْهَهُ.
وَقَالَ بَعْضُهُمْ أَنْ يَشُدَّ حَوْلَ رَأْسِهِ بِالْمِنْدِيلِ وَيُبَدِّي هَامَتَهُ.

وَيُكْرَهُ الْعَقْصُ أَرَادَ بِهِ أَنْ يَجْعَلَ شَعْرَهُ عَلَى هَامَتِهِ وَ يَشُدَّهُ بِصَمْغٍ أَوْ يَلْفَ ذَوَائِبَهُ حَوْلَ رَأْسِهِ كَمَا يَفْعَلُهُ النِّسَاءُ فِي بَعْضِ الْأَوْقَاتِ أَوْ يَجْمَعُ شَعْرَهُ كُلَّهُ مِنْ قَبْلِ الْقَفَاءِ وَيُمْسِكُهُ

with a thread or a ribbon so that it will not reach the ground when he prostrates.

And it is Makrooh to put the hands on the ground before the knees when he prostrates, and to raise it (knees) before it when he stands, without any reason/excuse.

And it is Makrooh (to do Sajdah) like the pecking of rooster and to sit like a sitting of the dog. And that is to put the buttocks on the ground and makes his thighs stand.

And it is also defined:

to make his hands stand up erect in front of him; but the previous saying is the most accurate (it is Makrooh) to spread his arms (in Sajdah) like a fox, and raising his hands when doing the Ruku, and at the time of raising his head from the Ruku.

(And it is also Makrooh) to make a 'Sadat' (i.e. to hang a cloth) of his cloth. Its definition is that:

he puts the cloth on his shoulders and leaves it, long and flowing at his sides.

And in 'Al-Qudoori' (a famous Fiqh book) it is defined that if one puts it on his head or shoulders, and then he leaves a portion of it hanging down from both of his sides.

بَحِيْطٍ أَوْ بِخِرْقَةٍ كَيْلًا يُصِيبُ الْأَرْضَ إِذَا سَجَدَ.

وَيَكْرَهُ وَضْعَ الْيَدِ عَلَى الْأَرْضِ قَبْلَ الرُّكْبَةِ إِذَا سَجَدَ وَرَفْعَهَا قَبْلَهَا إِذَا قَامَ إِلَّا مِنْ عَذْرٍ.

وَيَكْرَهُ أَنْ يَنْقَرُ نَقْرَ الدَّيْكَ، وَأَنْ يَقْعُدَ إِقْعَاءَ الْكَلْبِ؛ وَهُوَ أَنْ يَضَعَ أَلْيَتَيْهِ عَلَى الْأَرْضِ وَيَنْصُبَ فَخْذَيْهِ.

وَقِيلَ أَنْ يَنْصُبَ يَدَيْهِ أَمَامَهُ نَصْبًا وَالْأَوَّلُ أَصَحُّ وَأَنْ يَفْتَرِشَ ذِرَاعَيْهِ إِفْتِرَاشَ الشَّعْلَبِ، وَأَنْ يَرْفَعَ يَدَيْهِ عِنْدَ الرُّكُوعِ وَعِنْدَ رَفْعِ الرَّأْسِ مِنَ الرُّكُوعِ.

وَأَنْ يَسْدُلَ ثَوْبَهُ وَهُوَ أَنْ يَضَعَهُ عَلَى كَتِفَيْهِ ثُمَّ يَرْسِلُ أَطْرَافَهُ.

وَفِي الْقُدُورِيِّ: هُوَ أَنْ يَجْعَلَهُ عَلَى رَأْسِهِ أَوْ كَتِفَيْهِ ثُمَّ يَرْسِلَ أَطْرَافَهُ مِنْ جَوَانِبِهِ.

And if he read in a 'Qabaa' (an outer garment with full length sleeves) or in a silky cloth or a rain coat, it is appropriate that he enters his both hands into the sleeves (of the outer garment) and tightens the Qaba' with a belt, avoiding the Sadl.

And from Imam Faqeeh Abi Ja'far (عليه السلام) it is narrated that he was saying: when one prays with the Qaba, and he has not tightened the middle of it, then he will be sinful.

And it is Makrooh for him to fold his clothing or raise/pull it up so that it does not become dusty. And it is Makrooh whatever is the manner of the tyrants.

And it is Makrooh to pray in one loin-cloth ('Izaar'), except with an excuse.

(And it is also Makrooh) to pray bare-headed (i.e. without a hat) being lazy and indifferent (i.e. regarding it as being unnecessary).

And there is no objection if he has done it because of humbleness or to display humility.

And it is Makrooh, to pray in dirty clothes (e.g. night clothes) and work clothes.

And it is desireable (commendable) to pray in three clothes: a Qamees (shirt), Iz'ar and a turban.

وَلَوْ صَلَّى فِي قَبَاءٍ أَوْ مِطْرَفٍ أَوْ بَارَانِي يَنْبَغِي أَنْ يُدْخَلَ يَدَيْهِ فِي كُمَيْهِ وَيَشُدَّ الْقَبَاءَ بِالْمِنْطَقَةِ احْتِرَازًا عَنِ السَّدْلِ.

وَعَنِ الْفَقِيهِ أَبِي جَعْفَرٍ أَنَّهُ كَانَ يَقُولُ: إِذَا صَلَّى مَعَ الْقَبَاءِ وَهُوَ غَيْرُ مَشْدُودِ الْوَسْطِ فَهُوَ مُسِيءٌ.

وَيُكْرَهُ أَنْ يَكْفُ ثَوْبُهُ أَوْ يَرْفَعَهُ كَيْلًا يَتَرَبَّ وَيُكْرَهُ مَا هُوَ مِنْ أَخْلَاقِ الْجَبَابِرَةِ.

وَيُكْرَهُ أَنْ يُصَلِّيَ فِي إِزَارٍ وَاحِدٍ إِلَّا مِنْ عُدْرٍ.

وَأَنْ يُصَلِّيَ حَاسِرًا رَأْسَهُ تَكَاسُلًا وَتَهَاوُنًا؛

وَلَا بَأْسَ إِذَا فَعَلَهُ تَذَلُّلاً أَوْ خُشُوعًا.

وَيُكْرَهُ أَنْ يُصَلِّيَ فِي ثِيَابِ الْبِدَلَةِ وَالْمِهْنَةِ.

وَالْمُسْتَحَبُّ أَنْ يُصَلِّيَ فِي ثَلَاثَةِ أَثْوَابٍ قَمِيصٍ وَإِزَارٍ وَعِمَامَةٍ.

It is narrated by Imam Abu-Hanifa رحمته الله that he was wearing the best clothes for prayer.

And a woman will pray in a shirt, 'Khimar' ⁽¹⁾ (covering head and face of a woman, i.e. long scarf) and 'Miqna' (i.e. a cloth which covers the head and fastened at the neck).

And it is Makrooh for him to raise his head in Ruku or to lower his head and to play with his clothes or with (any thing relating to) his body.

And to crack his fingers or to interlock his fingers.

And to put his hand on his hips, and to remove the pebbles, but if it is impossible for him to prostrate then he can level it out once or twice.

And according to the most obvious narration that he levels it out once.

And (it is also Makrooh) that he sits down cross-legged, but only with an excuse, and that he closes his eyes (i.e. during prayer - except for seeking nearness to Allah).

And that he turns to the right and left side (to look at something).

And to prostrate on the roll of his turban.

And to clear one's throat intentionally, meaning with purpose (without any need) providing, when he makes a

وَعَنْ أَبِي حَنِيفَةَ رحمته الله أَنَّهُ كَانَ يَلْبَسُ أَحْسَنَ ثِيَابِهِ لِلصَّلَاةِ.

وَالْمَرْءُ تَصَلِّي فِي قَمِيصٍ وَخِمَارٍ وَمِقْنَعَةٍ.

وَيَكْرَهُ أَنْ يَرْفَعَ رَأْسَهُ أَوْ يَنْكِسَهُ فِي الرُّكُوعِ وَأَنْ يَعْثَبَ بِثَوْبِهِ أَوْ بِشَيْءٍ مِنْ جَسَدِهِ.

وَأَنْ يَفْرِقَ أَصَابِعَهُ أَوْ يَشَبِّكَ بَيْنَ أَصَابِعِهِ

وَأَنْ يَجْعَلَ يَدَهُ عَلَى خَاصِرَتِهِ وَأَنْ يُقَلِّبَ الْحَصَى إِلَّا أَنْ لَا يُمْكِنَهُ السُّجُودُ فَيَسْوِيهِ مَرَّةً أَوْ مَرَّتَيْنِ.

وَفِي أَظْهَرِ الرَّوَايَتَيْنِ أَنَّهُ يَسْوِيهِ مَرَّةً وَأَنْ يَتَرَبَّعَ إِلَّا مِنْ عُدْرٍ وَأَنْ يَغْمِضَ عَيْنَيْهِ.

وَأَنْ يَلْتَفِتَ يَمِينًا وَشِمَالًا.

وَأَنْ يَسْجُدَ عَلَى كَوْرٍ عِمَامَتِهِ.

وَأَنْ يَتَنَحَّحَ قَصْدًا يَعْنِي اخْتِيَارًا (مِنْ غَيْرِ ضَرُورَةٍ) إِذَا كَانَ صَوْتًا لَا حَرْفَ لَهُ وَكَذَا لَوْ كَانَ لَهُ حَرْفٌ وَاحِدٌ.

(1) 'Dupatta' (veil).

sound, no letter was produced. And similarly, if there was only one letter.

As far as the mucus coughing is concerned, so it is not Makrooh.

The best is that he should prevent his coughing if it is possible.

And to reply to the Salaam with his hand or his head.

And to carry a child in his prayer.

And to deliberately clear his nose or clear one's throat/spite out/expectorate).

And to put coins of Dirhams and Dinars in his mouth in such a way that it does not prevent him from the recitation.

And if it prevents him from pronouncing the words (of recitation), it will spoil the prayer.

And to blow in such a way that his sound could not be heard.

And to swallow whatever is between his teeth, although it is a little and if it is bigger than the size of chick peas, (the prayer) will be ruined.

And to read loudly Bismillah and Ameen.

And to complete the recitation in the Ruku.

And to count the verses, or Tasbeeh, or Surahs (in prayer), meaning with fingers according to Imam Abu Hanifa (رضي الله عنه) and both of the companions said there is no objection with it.

وَأَمَّا السَّعَالُ الْمَدْفُوعُ إِلَيْهِ فَلَا يُكْرَهُ.

وَالْأَحْسَنُ أَنْ يَدْفَعَ سَعَالَهُ إِنْ قَدَرَ.

وَأَنْ يَرُدَّ السَّلَامَ بِيَدِهِ أَوْ بِرَأْسِهِ.

وَأَنْ يَحْمِلَ الصَّبِيَّ فِي صَلَاتِهِ.

وَأَنْ يَتَنَحَّمَ قَصْدًا.

وَأَنْ يَضَعَ فِي فَمِهِ دَرَاهِمَ أَوْ دِينَارِيَّ بِحَيْثُ

لَا يَمْنَعُ عَنِ الْقِرَاءَةِ.

وَأَنْ مَنَعَهُ عَنْ آدَاءِ الْحُرُوفِ أَفْسَدَهَا.

وَأَنْ يَنْفُخَ نَفْخًا لَا يَسْمَعُ صَوْتَهُ.

وَأَنْ يَتَلَعَّ مَا بَيْنَ أَسْنَانِهِ إِنْ كَانَ قَلِيلًا.

وَأَنْ كَانَ كَثِيرًا زَائِدًا عَلَى قَدْرِ الْحِمَصَةِ

تَفْسُدُ.

وَأَنْ يَجْهَرَ بِالتَّسْمِيَةِ وَالتَّامِينِ.

وَأَنْ يُتِمَّ الْقِرَاءَةَ فِي الرُّكُوعِ.

وَأَنْ يَعُدَّ الْآيَ أَوِ التَّسْبِيحَ أَوِ السُّورَةَ

يَعْنِي بِالْأَصَابِعِ عِنْدَ أَبِي حَنِيفَةَ (رضي الله عنه)

وَقَالَ لَا بَأْسَ بِهِ.

Then, from some of our scholars, one who said:

There is no difference in Nafl prayer that it is not Makruh.

Some of them one who said, "The dispute is only in the Nafl prayer, not in the obligatory prayer."

ثُمَّ مِنْ مَشَائِعِنَا مَنْ قَالَ لَا خِلَافَ فِي التَّطَوُّعِ
إِنَّهُ لَا يَكْرَهُ.

وَمِنْهُمْ مَنْ قَالَ: الْخِلَافُ فِي التَّطَوُّعِ لَا فِي
الْمَكْتُوبَةِ

And Imam Abu Ja'far (عليه السلام) said:

"There is a Karahat in both conditions." And it is in 'Fatawa Al-Khaqaaniyya', if he counted with the finger tips, it is not Makrooh.

وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فِيهِمَا يَكْرَهُ.

وَفِي الْخَاقَانِيَّةِ: إِنْ عَدَّ بِرُءُوسِ الْأَصَابِعِ
لَا يَكْرَهُ.

And it is (said) in another place, if he needed to do that, just as it is in Salat-e-Tasbeeh, he will count with the finger tips or in his heart (therefore in both situations it is not Makrooh).

وَفِي مَوْضِعٍ آخَرَ، لَوْ اِحْتِاجَ إِلَيْهَا كَمَا فِي
صَلَاةِ التَّسْبِيحِ عَدَّهَا إِشَارَةً بِالْأَنَامِلِ
أَوْ بِقَلْبِهِ.

And it is Makrooh, if he leans against a wall or upon a stick but with an excuse.

وَيَكْرَهُ أَنْ يَتَّكِيَ عَلَى حَائِطٍ أَوْ عَلَى عَصَا إِلَّا
مِنْ عُذْرٍ.

And to walk some steps without any excuse.

وَأَنْ يَخْطُو خُطَوَاتٍ بِغَيْرِ عُذْرٍ.

And it is when he stops after each of his steps, and if he did not stop, it (prayer) will be spoilt, although it was without any excuse.

هَذَا إِذَا وَقَفَ بَعْدَ كُلِّ خُطْوَةٍ، وَإِنْ لَمْ يَقِفْ
تَفْسُدُ، إِنْ كَانَ بِغَيْرِ عُذْرٍ.

And (it is also) Makrooh, to incline once on his right-side, and another (time) on his left side.

وَيَكْرَهُ التَّمَايُلُ عَلَى يَمَانِهِ
مَرَّةً، وَعَلَى سُورَاهُ أُخْرَى.

And it is Makrooh to catch a lice, or a flea, its killing and burial.

And there is no harm in killing a snake or a scorpion.

They (jurists) said (that this order will apply only) when he does not need to walk or to get medical treatment.

So whenever he needed to walk, or he got treatment his prayer will be Fasid.

And it is Makrooh to ignore satisfaction/peace of mind in the Rukuh and the Sujood.

And it is Makrooh to repeat one Surah in the Fard prayer, when he is able to read another Surah.

And it will not be Makrooh (to repeat the same Surahs) in the Nafl prayers.

And it is Makrooh to prolong the first Rak'at upon the second one in Tatawwuh (Nafl), except when it is narrated or transmitted.

And prolonging (the Surah) in the second Rak'at in all prayers is Makrooh.

And it is Makrooh to take off the shirt, the cap/hat and wearing them with a little movement.

And it is Makrooh to sniff (smell) fragrance, and throwing his spit or his phlegm.

مَنْبِ الْمُصَلِّي وَغُنْيَةِ الْمُتَبَدِّي

وَيَكْرَهُ أَخْذُ الْقُمَّلَةِ أَوِ الْبَرَّغُوْثِ، وَقَتْلُهُ أَوْ دَفْنُهُ.

وَلَا بَأْسَ بِقَتْلِ الْحَيَّةِ وَالْعَقْرَبِ.

قَالُوا: إِذَا لَمْ يَحْتَاجْ إِلَى الْمَشْيِ وَالْمُعَالَجَةِ.

فَإِذَا إِحْتَاجَ فَمَشَى أَوْ عَالَجَ تَفْسُدُ.

وَيَكْرَهُ تَرْكُ الطَّمَانِينَةِ فِي الرُّكُوعِ وَالسُّجُودِ.

وَيَكْرَهُ تَكَرَّرُ السُّورَةِ فِي الْفَرْضِ إِذَا كَانَ قَادِرًا عَلَى قِرَاءَةِ سُورَةٍ أُخْرَى.

وَلَا يَكْرَهُ فِي التَّطَوُّعِ
وَيَكْرَهُ تَطْوِيلُ الرَّكْعَةِ الْأُولَى عَلَى الثَّانِيَةِ فِي
التَّطَوُّعِ إِلَّا إِذَا كَانَ مَرُوبِّيًا أَوْ مَأْثُورًا.

وَتَطْوِيلُ الثَّانِيَةِ فِي جَمِيعِ الصَّلَوَاتِ مَكْرُوهٌ.

وَيَكْرَهُ نَزْعُ الْقَمِيصِ وَالْقَلَنْسُوَةِ وَلَبْسُهُمَا
بِعَمَلٍ يَسِيرٍ.

وَيَكْرَهُ أَنْ يَشْمَ طَبِيبًا وَأَنْ يَرْمِيَ بَزَاقَهُ
أَوْ نُخَامَتَهُ.

And to make a fan with his clothes (to get air), or having air once or twice with a fan. And if he got refreshment three times constantly, (his) prayer will be Faasid.

And to raise (roll up) his sleeves upto the elbows in prayer.

(And it is also Makrooh) not to put his hands - in their places without any excuse.

And to recite the Qur'an other than in a standing position (is Makrooh).

And to leave out the Tasbeehaat in the Ruku and the Sujood, and to do less than three Tasbeehaat.

And to perform 'Azkaar-e-Mashroo'a' in the time of transitions after the completion of the transition (e.g. to say the Takbir "Allahu Akbar" upto the limit of the Ruku and to say Tasmeeh: "Sami Allahu liman hamidah" after standing up straight for Qiyam), and there are two Karahat i.e. leaving them from their proper place and to perform them in another place.

And it is Makrooh to rub away his sweat or to remove dust from his forehead during the prayer, or in the Tashahhud before saying Salaam.

And there is no objection for the person who is reading Nafl prayer alone, in order to have refuge or to request for Mercy/Rahmah or to ask for

وَأَنْ يَرْوَحَ بِثَوْبِهِ أَوْ بِمِرْوَحَةٍ مَرَّةً أَوْ مَرَّتَيْنِ.
وَأَنْ رَوْحَ ثَلَاثَ مَرَّاتٍ مُتَوَالِيَاتٍ تَفْسُدُ.

وَأَنْ يَرْفَعَ كُمَيْهِ إِلَى الْمِرْفَقَيْنِ.

وَأَنْ لَا يَضَعَ يَدَيْهِ فِي مَوْضِعِهِمَا إِلَّا مِنْ عُدْرٍ.

وَأَنْ يَقْرَأَ الْقُرْآنَ فِي غَيْرِ حَالَةِ الْقِيَامِ.

وَأَنْ يَتْرَكَ التَّسْبِيحَاتِ فِي الرُّكُوعِ وَالسُّجُودِ

وَأَنْ يَنْقُصَ مِنْ ثَلَاثِ تَسْبِيحَاتٍ.

وَأَنْ يَأْتِيَ بِالْأَذْكَارِ الْمَشْرُوعَةِ فِي الْإِنْتِقَالَاتِ

بَعْدَ تَمَامِ الْإِنْتِقَالِ، وَفِيهِ كَرَاهَتَانِ، تَرْكُهَا عَنْ

مَوْضِعِهِ وَتَحْصِيلُهَا فِي غَيْرِ مَوْضِعِهِ.

وَيَكْرَهُ أَنْ يَمْسَحَ عَرْقَهُ أَوْ التُّرَابَ عَنْ جَبْهَتِهِ

فِي إِثْنَاءِ الصَّلَاةِ أَوْ فِي التَّشَهُّدِ قَبْلَ السَّلَامِ.

وَلَا بَأْسَ لِلْمُتَطَوِّعِ الْمُنْفَرِدِ أَنْ يَتَعَوَّذَ مِنَ النَّارِ

أَوْ يَسْتَسْأَلَ الرَّحْمَةَ عِنْدَ آيَةِ الرَّحْمَةِ أَوْ يَسْتَغْفِرَ

forgiveness (from Allah) at an Ayat Ar-Rahman.

And if he is in the obligatory prayer, then it is Makrooh (to say the above mentioned sentences).

And the Imam and the Muqtadi are not allowed to do this neither in the Fard prayer nor in the Nafil.

And there is no objection in praying towards the back of a man who is sitting (and) talking. And there is no harm, to pray if there is a hanging Qur'an or a hanging sword in front of him to pray on a carpet/rug containing pictures.

And he shall not prostrate on the pictures. And it is Makrooh to do Sajdah on it.

And it is Makrooh to have pictures above his head on the ceiling, or there are pictures in front of him or opposite him. Or a picture placed hanging on.

As concerns to the picture's cut off head, it means where there was no head or there was (but) he omitted it with thread, or it was small not visible to the viewer then it is not Makrooh.

There is no objection to pray on a Mockado/velvet-like carpet, or a woollen mat, and all other floor finishing, if the flooring/covering is thin.

وَأِنْ كَانَ فِي الْفَرْضِ يُكْرَهُ.

وَأَمَّا الْإِمَامُ وَالْمُقْتَدِي فَلَا يَفْعَلُ ذَلِكَ فِي الْفَرْضِ وَلَا فِي النَّفْلِ.

وَلَا بَأْسَ بَأَنْ يُصَلِّيَ إِلَى ظَهْرِ رَجُلٍ قَاعِدٍ يَتَحَدَّثُ أَوْ يُصَلِّيَ وَبَيْنَ يَدَيْهِ مَصْحَفٌ مُعَلَّقٌ أَوْ سَيْفٌ مُعَلَّقٌ. أَوْ عَلَى بَسَاطٍ فِيهِ تَصَاوِيرٌ.

وَلَا يَسْجُدُ عَلَى التَّصَاوِيرِ.

وَيُكْرَهُ أَنْ يَسْجُدَ عَلَيْهَا.

وَيُكْرَهُ أَنْ تَكُونَ فَوْقَ رَأْسِهِ فِي السَّقْفِ أَوْ بَيْنَ يَدَيْهِ أَوْ بِجِذَائِهِ تَصَاوِيرٌ أَوْ صُورَةٌ مَوْضُوعَةٌ مُعَلَّقَةٌ.

وَأَمَّا إِذَا كَانَتْ مَقْطُوعَةَ الرَّأْسِ يَعْنِي إِذَا لَمْ يَكُنْ لَهُ رَأْسٌ أَوْ كَانَ فَمَحَاهُ بِخِيطٍ أَوْ كَانَتْ صَغِيرَةً لَا تَبْدُو لِلنَّازِرِ فَلَا يُكْرَهُ.

وَلَا بَأْسَ بَأَنْ يُصَلِّيَ عَلَى الطَّنَافِسِ وَاللُّبُودِ وَسَائِرِ الْفُرُشِ إِنْ كَانَ الْمَفْرُوشُ رَقِيقًا.

And prayer on the earth (ground) and on whatever the earth grows is best.

And there is no harm that an Imam stands in the Mosque and his Sajdah occurs in the 'Mehrab' (arch, niche).

And it is Makrooh (for an Imam) to stand alone in a place which is higher than the place of the people, when some of them are not with him. And when he is alone in the lower place, then the Mashaikh have their different views about it.

And it is Makrooh for him to stand in the Mehrab (completely), and it is Makrooh for the Muqtadi (follower) to stand behind the row (Saff) alone, except when he has no place/gap.

And similarly, it is Makrooh for an alone person to stand in the middle (Khilal) of the row, so he prays there and differs from them in the standing and the sitting.

And it is Makrooh to pray in a public place (e.g. footpath, way, roads), and it is Makruh to pray in a desert without (erecting) a 'Sutrah' (cover, i.e. an obstacle put in front when praying) when he fears a passer-by in front of him.

And (prayer) is Makruh in the resting place of camels (resting place of camels near a water hole) and at a dunghill, and at a slaughter house, and in a

وَالصَّلَاةُ عَلَى الْأَرْضِ. وَمَا أَكْبَتْهُ الْأَرْضُ أَفْضَلُ.

وَلَا بَأْسَ بَأَنَّ يَكُونَ مَقَامُ الْإِمَامِ فِي الْمَسْجِدِ وَ سَجُودُهُ فِي الطَّاقِ.

وَيَكْرَهُ أَنْ يَقُومَ فِي الطَّاقِ وَيَكْرَهُ أَنْ يَنْفَرِدَ فِي مَكَانٍ هُوَ أَعْلَى مِنْ مَقَامِ الْقَوْمِ، إِذَا لَمْ يَكُنْ بَعْضُ الْقَوْمِ مَعَهُ وَإِذَا انْفَرَدَ بِالْمَكَانِ الْأَسْفَلِ اخْتَلَفَ الْمَشَائِخُ فِيهِ.

وَيَكْرَهُ لِلْمُقْتَدِي أَنْ يَقُومَ خَلْفَ الصَّفِّ وَحْدَهُ إِلَّا إِذَا لَمْ يَجِدْ فُرْجَةً. وَكَذَا يَكْرَهُ لِلْمَنْفَرِدِ أَنْ يَقُومَ فِي خِلَالِ الصَّفِّ فَيُصَلِّيَ فَيُخَالِفُهُمْ فِي الْقِيَامِ وَالْقُعُودِ.

وَيَكْرَهُ الصَّلَاةُ فِي طَرِيقِ الْعَامَّةِ وَيَكْرَهُ فِي الصَّحَرَاءِ، مِنْ غَيْرِ سُتْرَةٍ إِذَا خَافَ الْمُرُورَ بَيْنَ يَدَيْهِ.

وَيَكْرَهُ فِي مَعَاظِنِ الْإِبِلِ وَالْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمُغْتَسَلِ وَالْحَمَّامِ وَالْمَقْبَرَةِ وَعَلَى سَطْحِ الْكُعْبَةِ.

shower/bath tub, and in a Hammaam/bathroom, and in a graveyard, and on the roof of the Ka'bah.

And it is mentioned in Al-Fatawah (of Qazi Khan رحمته الله):

And if one has prepared a place (i.e. a clean place) in the Hammaam, there are no pictures and he performed (his) prayer therein, (then) there is no harm.

And it is the same case in the 'Maqbara' (Graveyard) when there was a place which was prepared for prayer, and there was no grave there (so prayer is valid).

And it is Makrooh to read a sentence or two sentences from any Surah, then he leaves it and starts from another one.

And it is Makruh for an Imam to lead the people in prayer, who do not like him due to any of his habit.

And (it is Makruh for an Imam) to cause burden upon them because of prolonged Qira'at, and to hasten them in the completion of the Sunnah and to compel them to prompt him (i.e. to give 'Luqmah').

And it is recommended for the Imam to recite any Ayah of the Quran which is easy.

And if any contingency occurs to him (during the Qira'at), he will go to another Ayah or he (has to) go to Ruku, if he had read what is sufficient for it

وَذَكَرَ فِي الْفَتَاوَى وَ إِذَا أَعَدَّ مَوْضِعًا فِي الْحَمَّامِ لَيْسَ فِيهِ تِمَثَالٌ وَصَلَّى فِيهِ لَا بَأْسَ بِهِ وَكَذَا فِي الْمَقْبَرَةِ إِذَا كَانَ فِيهَا مَوْضِعٌ أَعَدَّ لِلصَّلَاةِ وَلَيْسَ فِيهِ قَبْرٌ.

وَيَكْرَهُ أَنْ يَقْرَأَ كَلِمَةً أَوْ كَلِمَتَيْنِ مِنْ سُورَةٍ ثُمَّ يَتْرُكُ وَيَبْدَأُ مِنْ سُورَةٍ أُخْرَى.

وَيَكْرَهُ لِلْإِمَامِ أَنْ يَأْمُرَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ بِخَصْلَةٍ.

وَأَنْ يَثْقُلَ عَلَيْهِمُ بِالطَّوِيلِ وَأَنْ يُعَجِّلَهُمْ عَنْ اكْتِمَالِ السُّنَّةِ وَأَنْ يُلْجِئَهُمْ إِلَى الْفَتْحِ.

وَعَلَيْهِ أَنْ يَقْرَأَ مَا تيسَّرَ مِنَ الْقُرْآنِ.

وَأَنْ عَرَضَ لَهُ شَيْءٌ انْتَقَلَ إِلَى آيَةٍ أُخْرَى أَوْ يَرْكَعُ إِنْ كَانَ قَدْ قَرَأَ

(prayer).

And it is Makruh (for him) to stay in his place after he has said Salam in a prayer after it is a Sunnah (prayer).

But he can (stay) for the amount (of time) to say:

"O Allah you are Salaam and the Salaam (peace) is from you, you are Blessed, O Possessor of Dignity and Honour." And with it has been narrated according to the 'Asr' (i.e. Hadith).

THE ISSUE OF THE KARAHAT OF IMAMAT

It is Makruh to present (to send forward) the slave, an 'I'raabi' (Bedouin), the blind person, the 'Fasiq' (sinful), and the illegitimate person (as a Imam). And if they present themselves (as an Imam) it is permitted, (and to pray behind them).

Here, the meaning of Al-a'rabi is an ignorant person.

And it is Makruh to pray the Nafl before or after the Eid prayer in the open field/sahara/desert.

He can pray Nafl prayer in his Masjid or in his house.

And it is Makruh to start/enter the prayer when he needs to (go to the toilet) pass stool or urine.

وَيَكْرَهُ أَنْ يَمْكُثَ فِي مَكَانِهِ بَعْدَ مَا سَلَّمَ فِي صَلَوةٍ بَعْدَهَا سُنَّةٌ.

إِلَّا قَدَرًا يَقُولُ:
"اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ"،
وَبِهِ وَرَدَ الْأَثَرُ.

مَسْئَلَةُ كَرَاهَةِ الْإِمَامَةِ

وَيَكْرَهُ تَقْدِيمَ الْعَبْدِ وَالْأَعْرَابِيِّ وَالْأَعْمَى وَالْفَاسِقِ وَوَلَدِ الزَّوْنِ فَإِنْ تَقَدَّمُوا جَازَ.

أَرَادَ بِالْأَعْرَابِيِّ الْجَاهِلَ.
وَيَكْرَهُ التَّنْفُلُ قَبْلَ صَلَوةِ الْعِيدِ وَبَعْدَهَا فِي الْجَبَانَةِ.

وَيَتَنَفَّلُ فِي مَسْجِدِهِ أَوْ بَيْتِهِ.

وَيَكْرَهُ أَنْ يَدْخُلَ فِي الصَّلَوةِ وَقَدْ أَخَذَهُ غَائِطٌ أَوْ بَوْلٌ.

And if he becomes anxious about them, it will cause him to be diverted from it (i.e. prayer), then he should break/leave the prayer. And if he continued it (i.e. prayer) it is allowed, but then he has committed a wrong thing.

And thus (is the similar case when) if it (need for toilet) caught him after beginning (the prayer).

And it is Makruh to have the Qiblah of the Mosque towards the toilet or the Hammaam or towards any grave; and if he prayed in his house, while the Qibla is towards the Hammam, (then) there is no objection.

And it is Makruh to cross in front of the person who is praying, when there is no obstacle (barrier) by him; such as a 'Sutrah' or a pillar and anything similar to these.

THIS CHAPTER RELATING TO THE SUNNAH

The first is: Azaan (call to prayer) and raising the hands with the Takbeer (Allahu Akbar).

And spreading the fingers, and the Imam saying the Takbeer loudly.

And uttering the Sanaa, the Ta-awwuz and the Tasmiyyh.

And (saying) the Ameen, and saying them quietly whether he is an Imam or

وَأِنْ كَانَ الْإِهْتِمَامُ بِهِمَا يَشْغُلُهُ عَنْهَا يَقْطَعُهَا،
وَأِنْ مَضَى عَلَيْهَا أَجْزَأُهَا وَقَدْ أَسَاءَ.

وَكَذَا إِنْ أَخَذَهُ بَعْدَ الْإِفْتِتَاحِ.

وَيُكْرَهُ أَنْ يَكُونَ قِبْلَةَ الْمَسْجِدِ إِلَى الْمَخْرَجِ
أَوْ إِلَى الْحَمَّامِ أَوْ إِلَى قَبْرِ، وَإِنْ صَلَّى فِي بَيْتِهِ
وَقِبْلَتُهُ إِلَى الْحَمَّامِ فَلَا بَأْسَ بِهِ.

وَيُكْرَهُ الْمُرُورُ بَيْنَ يَدَيِ الْمُصَلِّي إِذَا لَمْ يَكُنْ
عِنْدَهُ حَائِلٌ نَحْوَ السُّتْرَةِ أَوِ الْأَسْطُوَانَةِ
وَنَحْوِهِمَا.

فَصْلٌ فِي السُّنَنِ

أَوَّلُهَا: الْأَذَانُ وَرَفْعُ الْيَدَيْنِ مَعَ التَّكْبِيرِ.

وَنَشْرُ الْأَصَابِعِ، وَجَهْرُ الْإِمَامِ بِالتَّكْبِيرِ.
وَالْتَّائِبُ وَالْتَّعَوُّذُ وَالتَّسْمِيَةُ.

وَالْتَّامِينَ وَالْإِخْفَاءُ بِهِنَّ إِمَامًا كَانَ أَوْ مُقْتَدِيًا.

a Muqtadi.

And to put the right hand over the left hand, below the navel for men, or to place the hands on the chest for women, and to say the Takbeeraat which are performed during the prayer. And saying the Tasbeehaat of the Ruku and the Sujood.

And holding the knees in the Ruku whilst spreading his fingers, and spreading his left foot and sitting on it. And to make the right foot stand upright.

And to read the Durood Shareef upon the Prophet ﷺ in the last Qa'dah after reading Tashahhud.

And making Dua which is similar to the words of the Qur'an.

And doing the Ishara (indicating Shahadatain with the index finger) at uttering Shahadain according to some of the narrations, as we have mentioned (before).

And it is said that reading the Fatihah in the last two Rak'at of Fara'idh (is Sunnah).

And coming out (from the prayer) with the word of Salaam and (saying) Salaam to the right and left side.

And it is said that all these acts are Mustahab, except these which we have mentioned are Mustahab.

وَوَضَعَ الْيَمِينَ عَلَى الشِّمَالِ تَحْتَ السُّرَّةِ
لِلرِّجَالِ أَوْ عَلَى الصَّدْرِ لِلْمَرْءَةِ
وَالْتَكْبِيرَاتُ الَّتِي يُؤْتَى بِهَا فِي خِلَالِ الصَّلَاةِ
وَتَسْبِيحَاتُ الرُّكُوعِ وَالسُّجُودِ وَتَسْبِيحَاتِ
السُّجُودِ.

وَأَخَذَ الرُّكْبَتَيْنِ فِي الرُّكُوعِ مُفَرَّجًا أَصَابِعَهُ
وَأَفْتَرَأَشَ رِجْلَهُ الْيُسْرَى وَالْقُعُودَ عَلَيْهَا
وَنَصَبَ الْيَمْنَى نَصْبًا.

وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ بَعْدَ التَّشَهُّدِ فِي
الْقُعُودَةِ الْآخِرَةِ.

وَالدُّعَاءُ بِمَا يَشْبَهُ أَلْفَاظَ الْقُرْآنِ.
وَالْإِشَارَةُ بِالْمُسَبِّحَةِ عِنْدَ الشَّهَادَتَيْنِ فِي
بَعْضِ الرِّوَايَاتِ كَمَا ذَكَرْنَا.

وَقِيلَ قِرَاءَةُ الْفَاتِحَةِ فِي الْآخِرَتَيْنِ فِي
الْفَرَائِضِ.

وَالْخُرُوجُ بِلَفْظِ السَّلَامِ وَالسَّلَامُ عَنْ يَمِينِهِ
وَيْسَارِهِ.

وَقِيلَ هَذِهِ الْأَفْعَالُ أَدَبٌ
وَمَا ذَكَرْنَا مِمَّا سِوَى ذَلِكَ أَدَبٌ (١).

THIS CHAPTER ON THE NAWAFIL⁽¹⁾

You must know/be aware! The Sunnah before the Fajr prayer is two Rak'at. And four Rak'at before the Zuhr prayer and two Rak'at after that are Sunnah. And four Rak'at are before Asr. (Ghair Mu'akkadah), and two Rak'at after the Maghrib prayer and four Rak'at before the Isha prayer, and four Rak'at after that, and if one wishes (to pray) two Rak'at (instead of four).

And whatsoever we have mentioned before Asr and Isha, four Rak'at are Mustahab.

And it is mentioned in Al-Muheet four Rak'at before Asr and four before Isha are Hasan (i.e. Mustahabb) because the Prophet ﷺ did not read it constantly. And before the Jummah prayer and after Jummah there are four (Rak'at Sunnah). According to Imam Abu Yusuf (رحمته الله) there are six Rak'at. The best according to us (Hanafite Madhab/school of thought) is that he should read four and then two Rak'at.

As for the 'Ad-Duhaa' prayer, there are Ahadith narrated about it from two Rak'at upto twelve Rak'at.

Then, according to Imam Abu Hanifa (رحمته الله) in the day and night prayer, there are four Rak'at, with one Tahreemah. And according to the saying of his companions (Sahibain) there are two Rak'at at the night time.

(1) (The Sunnah is included in the Nawafil).

فَصْلٌ فِي النَّوَافِلِ

إِعْلَمَ أَنَّ السُّنَّةَ قَبْلَ الْفَجْرِ رَكْعَتَانِ وَأَرْبَعٌ قَبْلَ الظُّهْرِ وَرَكْعَتَانِ بَعْدَهَا. وَأَرْبَعٌ قَبْلَ الْعَصْرِ وَرَكْعَتَانِ بَعْدَ الْمَغْرِبِ، وَأَرْبَعٌ قَبْلَ الْعِشَاءِ وَأَرْبَعٌ بَعْدَهَا وَإِنْ شَاءَ رَكْعَتَيْنِ.

وَمَا ذَكَرْنَا قَبْلَ الْعَصْرِ وَالْعِشَاءِ بِأَرْبَعٍ مُسْتَحَبٌّ.

وَفِي الْمَحِيطِ: أَنَّ التَّطَوُّعَ قَبْلَ الْعَصْرِ بِأَرْبَعٍ وَقَبْلَ الْعِشَاءِ بِأَرْبَعٍ فَحَسَنٌ. لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُوَاطَّبْ عَلَيْهِمَا. وَقَبْلَ الْجُمُعَةِ أَرْبَعٌ وَبَعْدَهَا أَرْبَعٌ وَعِنْدَ أَبِي يُوسُفَ سِتَّةٌ.

وَالْأَفْضَلُ عِنْدَنَا أَنْ يُصَلِّيَ أَرْبَعًا ثُمَّ رَكْعَتَيْنِ.

وَأَمَّا سَبْحَةُ الضُّحَى

فَقَدْ وَرَدَتْ الْأَحَادِيثُ فِيهَا مِنْ الرَّكْعَتَيْنِ إِلَى اثْنَا عَشَرَ رَكْعَةً.

ثُمَّ الْأَفْضَلُ فِي صَلَاةِ اللَّيْلِ وَالنَّهَارِ أَرْبَعُ رَكْعَاتٍ بِتَحْرِيمَةٍ وَاحِدَةٍ عِنْدَهُ.

وَقَالَ فِي اللَّيْلِ رَكْعَتَانِ.

(1) والتفصيل في حلى كبير

And increasing more than eight Rak'at at night and more than four Rak'at during the day is unanimously Makrooh.

And whoever started extra (additional) prayer or an optional fast, then he made both of them Fasid (spoilt) so it is essential to do Qadha for them.

And if he started prayer with an intention of four Rak'at then he cut it to perform 'Shaf'a' (two Rak'at) it will be necessary for him to do Qadha (of two Rak'at).

But Imam Abu Yusuf (r.a) has differed on this (i.e. he says that four Rak'at will be done, as Qadha).

The Jurists have said, This case applies to the Nawafil prayers and not Sunnah. However, if he started four Rak'at before the Zuhr prayer then he cut off, (shortened) it will be essential for him to perform four Rak'at.

And if he began with four Rak'at, and he did not sit in the second Rakat, the prayer will be Fasid according to Imam Muhammad and Imam Zufar رحمتهما الله عليهما

And he will do Qadha of the first two Rak'at and they (Sheikhain Imam Abu Hanifa (رحمتهما الله عليهما) & Abu Yusuf (رحمتهما الله عليهما) said, it would not be Faasid.

وَالزِّيَادَةُ عَلَى ثَمَانٍ رَكَعَاتٍ لَيْلًا وَعَلَى أَرْبَعٍ رَكَعَاتٍ نَهَارًا مَكْرُوهَةٌ بِالْإِجْمَاعِ.

وَمَنْ شَرَعَ فِي صَلَاةِ التَّطَوُّعِ أَوْ فِي صَوْمِ التَّطَوُّعِ ثُمَّ أَفْسَدَ هُمَا فَعَلَيْهِ قَضَاؤُهُمَا.

وَإِنْ شَرَعَ بِنِيَّةِ الْأَرْبَعِ ثُمَّ قَطَعَ لَا يَلْزَمُهُ إِلَّا شَفْعٌ.

خِلَافًا لِأَبِي يُوسُفَ رَحِمَهُ اللَّهُ.

قَالُوا هَذَا فِي غَيْرِ السَّنَنِ، أَمَّا إِذَا شَرَعَ فِي الْأَرْبَعِ قَبْلَ الظُّهْرِ ثُمَّ قَطَعَ، يَلْزَمُهُ أَرْبَعٌ.

وَإِنْ شَرَعَ فِي أَرْبَعٍ وَلَمْ يَقْعُدْ عَلَى الثَّانِيَةِ فَسَدَتْ عِنْدَ مُحَمَّدٍ وَزُفَرٍ رَحْمَةُ اللَّهِ عَلَيْهِمَا.

وَيَقْضَى الْأَوَّلَيْنِ وَقَالَ لَا تَفْسُدُ.

And each two Rak'at of which he has spoilt, only these two Rak'at are essential to be completed as Qadha, but not of those which are before them.

And if he began his prayer standing, then sat without any excuse, it is permitted.

And if he made a vow to pray (Salah) and he did not say (if he will read it) while standing or sitting, it will be essential for him to pray standing. And if he prayed while sitting, it is said it is allowed by analogy/comparison.

And long standing (in prayer) is better than abundant numbers of Rak'at.

Then two Sunnah of Fajr prayer should be performed in his house or by the Mosque's door. And if it is not possible, then (it should be prayed) in an external part of the Mosque.

And if the Mosque is the only one, then he should pray behind a pillar, or something similar to that.

This (order) is when the congregational Fardh prayer has commenced.

However, before starting the Fardh prayer with Jama'at, one is allowed to pray Sunnah wherever he wishes.

As for the Sunnah after the Fardh prayer, if he prayed Sunnah (or Nafl) in the Mosque, it is Hasan (good); but

وَكُلُّ رَكْعَتَيْنِ إِذَا أَفْسَدَهُمَا فَعَلَيْهِ قَضَاءُ هُمَا
دُونَ مَا قَبْلَهُمَا.

وَلَوْ افْتَتَحَ قَائِمًا ثُمَّ قَعَدَ مِنْ غَيْرِ عُدْرٍ جَازَ.

وَأَنْ نَذَرَ صَلَاةً وَلَمْ يَقُلْ قَائِمًا أَوْ قَاعِدًا يَلْزَمُهُ
قَائِمًا وَأَنْ صَلَّى قَاعِدًا قِيلَ يَجُوزُ قِيَاسًا.

وَطُولُ الْقِيَامِ أَفْضَلُ مِنْ كَثَرَةِ عَدَدِ الرُّكْعَاتِ.

ثُمَّ السُّنَّةُ فِي الْفَجْرِ أَنْ يَأْتِيَ بِهِمَا فِي بَيْتِهِ
أَوْ عِنْدَ بَابِ الْمَسْجِدِ، وَإِنْ لَمْ يُمْكِنَهُ فَفِي
الْمَسْجِدِ الْخَارِجِ.

وَأِنْ كَانَ الْمَسْجِدُ وَاحِدًا فَخَلْفَ أُسْطُوَانَةٍ
وَنَحْوِ ذَلِكَ.

هَذَا إِذَا كَانَ بَعْدَ الشَّرُوعِ فِي الْفَرِيضَةِ.

وَأَمَّا قَبْلَ شُرُوعِهِمْ فِي الْفَرِيضَةِ يَأْتِي بِهَاتِي
مَوْضِعٍ شَاءَ.

وَأَمَّا السُّنَنُ الَّتِي بَعْدَ الْفَرِيضَةِ

performing Sunnah (etc) prayer in the house is much better.

As it is narrated from the Prophet ﷺ that he used to pray, all the Sunnah and Witr (prayers) at home.

SALAT TARAWEEH FROM SUNAN-I-TARAWEEH

To establish it with Jamaat is Sunnah as well; (but) it should meet all requirements in a sufficient way.

Therefore, if all the local people left the Jamaat, so it is a fact that they have left the Sunnah, and they have actually done a wrong act.

And if the Taraweeh had been established and someone from the community was left behind and he prayed in his house, so, he has left the excellence (of praying with Jamaat/congregation).

And if they prayed (Taraweeh) with Jamaat in their house, they will not gain the reward of Jamaat, as it is in the Mosque.

And this rule will apply in all the obligatory prayers.

And the precaution is in the intention (Niyyah) one should make Niyyah of "Taraweeh", or (by the name of) "Qiyaam-ul-Lail" or "Sunnat-ul-Waqt".

Therefore, the scholars have differed in

مَنْيَّةُ الْمُصَلِّي وَغُنْيَةُ الْمُتَبَدِّلِ

فَإِنَّ تَطَوُّعَ فِي الْمَسْجِدِ فَحَسَنٌ،

وَفِي الْبَيْتِ أَفْضَلُ.

لِمَارُوِي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي جَمِيعَ السُّنَنِ وَالْوِتْرَ فِي الْبَيْتِ.

وَمِنْ السُّنَنِ: التَّرَاوِيحُ

فَأَقَامْتُهَا بِالْجَمَاعَةِ سُنَّةً أَيْضًا عَلَى سَبِيلِ الْكِفَايَةِ،

حَتَّى لَوْ تَرَكَ أَهْلُ مُحَلَّةٍ كُلُّهُمْ الْجَمَاعَةَ، فَقَدْ تَرَكَوا السُّنَّةَ وَقَدْ أَسَاءُوا فِي ذَلِكَ.

وَأِنْ أُقِيمَتِ التَّرَاوِيحُ وَتَخَلَّفَ فَرْدٌ مِنْ أَفْرَادِ النَّاسِ وَصَلَّى فِي بَيْتِهِ فَقَدْ تَرَكَ الْفَضِيلَةَ.

وَإِنْ صَلُّوا فِي بَيْتِهِمْ بِالْجَمَاعَةِ لَمْ يَنَالُوا فَضْلَ الْجَمَاعَةِ كَمَا فِي الْمَسْجِدِ.

وَهَكَذَا فِي الْمَكْتُوباتِ.

وَالْإِحْتِيَاظُ فِي النِّيَّةِ.

أَنْ يَنْوِيَ التَّرَاوِيحَ أَوْ قِيَامَ اللَّيْلِ أَوْ سُنَّةَ الْوَقْتِ لِأَنَّ الْمَشَائِخَ قَدْ اخْتَلَفُوا فِي جَوَازِ آدَاءِ

السُّنَّةِ بِنِيَّةِ النَّفْلِ.

the permissibility/ 'Jawaz' in the completion of Sunnah with the Niyyah of Nafl (i.e. if it is valid).

The former ('Mutaqaddimeen') Jurists said that it is not permitted.

And that is the saying of Imam Abu Hanifa رحمته الله and later jurists have said: it is permitted.

Just as someone who prayed two Rak'at with the intention of Night vigil prayer (Qiyaam-ul-Lail), then it became apparent to him that dawn has risen, some of them said that it will become a substitute (replacement) for the Sunnah of Fajr, and this is the statement of the Sahibain (رضي الله عنهما).

And if he has a doubt in the rising of the dawn (Tuloo-e-Fajr'), then according to the unanimity of the scholars, it will not be substituted.

And if someone made a Niyyah of absolute prayer in the Taraweeh prayer, so it is sufficient.

(But) the jurists say that the most correct decree is that it would not be permitted in this situation.

THE TIMING OF THE TARAWEEH PRAYER

And its time is after the Isha prayer.

And it is not allowed before it and this is the 'Mukhtaar' (chosen for decision).

قَالَ بَعْضُ الْمُتَقَدِّمِينَ لَا يَجُوزُ.

وَهُوَ قَوْلُ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ وَقَالَ بَعْضُ الْمُتَأَخِّرِينَ يَجُوزُ.

كَمَنْ صَلَّى رَكْعَتَيْنِ بِنِيَّةِ صَلَاةِ اللَّيْلِ ثُمَّ تَبَيَّنَ أَنَّهُ كَانَ طَلَعَ الْفَجْرُ، قَالَ بَعْضُهُمْ يَنْوُبُ عَنْ سُنَّةِ الْفَجْرِ وَهُوَ قَوْلُهُمَا.

وَأَنَّ شَكَّ فِي طُلُوعِ الْفَجْرِ لَا يَنْوُبُ بِالْإِتِّفَاقِ.

وَأَنَّ نَوَى فِي التَّرَاوِيحِ صَلَاةً مُطْلَقَةً فَحَسْبُ قَالُوا الْأَصَحُّ أَنَّهُ لَا يَجُوزُ.

وَقْتُ التَّرَاوِيحِ

وَوَقْتُهِ بَعْدَ الْعِشَاءِ وَلَا يَجُوزُ قَبْلُهَا وَهُوَ الْمُخْتَارُ.

And if anyone prayed the Isha with an Imam, and Taraweeh and Witr with another Imam, then he realised that the first Imam definitely had prayed the Isha without Wudu, then he will repeat both the Isha and the Taraweeh.

And if he missed one Tarviha (resting/pause) or two Tarviha.

It is mentioned in Al-Zakheerah: In our time, the scholars have different (in this Mas'ala).

Some of them said, one will read Witr with the Imam, then he will perform Qadha.

And some of them have said: he will pray the missed Taraweeh and then he will pray the Witr.

As far as Istiraahat (having a rest) he will sit between every two Tarweehatain for a fixed amount of one Tarweehah.

If one rested at the fifth Salaam, some of them said that there is no harm (no objection).

The majority of the scholars (Mashaikh) said: It is not Mustahab.

BALANCING OF THE QIRA'AT (RECITATION)

It is the best to have a balance of the Qira'at between the two 'Tasleemaat'. (saying Salaam).

وَلَوْ صَلَّى الْعِشَاءَ بِإِمَامٍ وَصَلَّى التَّرَاوِيحَ
وَالْوُتْرَ بِإِمَامٍ آخَرَ، ثُمَّ عَلِمَ أَنَّ الْإِمَامَ الْأَوَّلَ
قَدْ صَلَّى الْعِشَاءَ عَلَى غَيْرِ وُضُوءٍ، يُعِيدُ
الْعِشَاءَ وَالتَّرَاوِيحَ.

وَأِنْ فَاتَتْهُ تَرْوِيحَةٌ أَوْ تَرْوِيحَتَانِ، ذَكَرَ
فِي الدَّخِيرَةِ:

اِخْتَلَفَ الْمَشَائِخُ فِي زَمَانِنَا.

قَالَ بَعْضُهُمْ يُؤْتَرُ مَعَ الْإِمَامِ ثُمَّ يَقْضَى.

وَقَالَ بَعْضُهُمْ: يُصَلِّي التَّرَاوِيحَ الْمَتْرُوكَةَ ثُمَّ
يُؤْتَرُ.

وَأَمَّا الْإِسْتِرَاحَةُ فَيَجْلِسُ بَيْنَ كُلِّ تَرْوِيحَتَيْنِ
مِقْدَارَ تَرْوِيحَةٍ فَإِنْ اسْتَرَاخَ عَلَى خَمْسِ
تَسْلِيمَاتٍ، قَالَ بَعْضُهُمْ: لَا بَأْسَ بِهِ.

وَقَالَ أَكْثَرُ الْمَشَائِخِ لَا يُسْتَحَبُّ.

تَعْدِيلُ الْقِرَاءَةِ

وَالْأَفْضَلُ تَعْدِيلُ الْقِرَاءَةِ بَيْنَ التَّسْلِيمَاتِ

And if he prayed while sitting without any excuse, it is permitted without any Karahat (i.e. an act that is disliked).

And if the Imam is leading the prayer while sitting without any excuse, and the people are standing, it is permitted and is not Mustahab.

And if one prayed Taraweeh completely with one Salaam, while he sat at the end of each two Rak'at, it is allowed and is not Makrooh. Because he had perfected (his prayer).

It is mentioned in Al-Muheet:

And if they have any doubt whether they have prayed (Taraweeh) with nine or with ten Salaams, so therein is a dispute of the Ulama in it.

The correct decision is that they will pray Taraweeh alone (i.e. individually) with another Salaam.

And it is mentioned in the Al-Multaqat: One will recite in the Taraweeh a quantity/length which will not cause hatred within the people (the followers).

An in the Fatawa (i.e. Fatawah Qazi Khan): he will recite in each Rak'at thirty Ayaat (verses) so that with it the Qur'an may be completed three times.

And some of them said he will recite in each Rakat ten verses and that is correct.

وَأِنْ صَلَّى قَاعِدًا بِغَيْرِ عُدْرٍ جَازٌ مِنْ غَيْرِ كَرَاهَةٍ.

وَأِنْ كَانَ الْإِمَامُ قَاعِدًا بِغَيْرِ الْعُدْرِ، وَالْقَوْمُ قَائِمِينَ جَازٌ وَلَا يَسْتَحَبُّ.

وَلَوْ صَلَّى التَّرَاوِيحَ كُلَّهَا بِتَسْلِيمَةٍ وَاحِدَةٍ وَقَدْ قَعَدَ عَلَى رَأْسِ كُلِّ رَكْعَتَيْنِ جَازٌ وَلَا يَكْرَهُ، لِأَنَّهُ اكْتَمَلَ.

ذَكَرَهُ فِي الْمَحِيطِ: وَإِنْ شَكُّوا أَنَّهُمْ صَلَّوْا تِسْعَ تَسْلِيمَاتٍ أَوْ عَشْرَ تَسْلِيمَاتٍ، فَفِيهِ اخْتِلَافٌ.

وَالصَّحِيحُ أَنَّهُمْ يُصَلُّونَ بِتَسْلِيمَةٍ أُخْرَى فُرَادَى.

وَذَكَرَ فِي الْمُلْتَقَطِ: وَيَقْرَأُ فِي التَّرَاوِيحِ مِقْدَارَ مَا لَا يُؤْدِي إِلَى تَنْفِيرِ الْقَوْمِ.

وَفِي الْفَتَاوَى: وَيَقْرَأُ فِي كُلِّ رَكْعَةٍ ثَلَاثِينَ آيَةً، حَتَّى يَقَعَ بِهِ الْخَتْمُ ثَلَاثَ مَرَّاتٍ.

وَقَالَ بَعْضُهُمْ يَقْرَأُ فِي كُلِّ رَكْعَةٍ عَشْرَ آيَاتٍ وَهُوَ الصَّحِيحُ.

And with it the Sunnah will be achieved and that is the completion of the Qur'an once.

And if someone led in the Taraweeh, then he followed with another (Imam) in that night, it is not Makrooh for him. And when a child reached puberty at the age of ten years, so he led the adults in Taraweeh, so it is permitted.

And it is mentioned in some Fatawa (scholarly books of religious edicts) it is not permitted and that is the Mukhtar (preferred/ correct statement).

And if he prayed four Rak'at with one Salaam and did not sit after two Rak'at (for Qa'da) it will be validated from one Salaam. And this is the correct decision.

And when he (the Imam) completed the Tashahhud, then it would be seen if he knew that it will be a burden on the nation/people (then) he would not increase the narrated supplications.

And if he remembered a Tasleem (of Tarawih) after Witr prayer, Abu Bakr Muhammad Bin Al-Fadhl رحمته الله said they will not pray with a congregation. And Sadrus-Shaheed رحمته الله said: "It is allowed to pray with a Jamaat."

And if the Imam said Salaam at the end of one Rak'at unintentionally in the first Shafa'a, then he prayed as usual whatever remained.

وَبِهِ يُحْصَلُ السُّنَّةُ وَهُوَ الْخَتْمُ مَرَّةً وَاحِدَةً.

وَلَوْ أَمَّ فِي التَّرَاوِيحِ ثُمَّ اقْتَدَى بِآخَرَفِي تِلْكَ اللَّيْلَةِ، لَا يَكْرَهُ لَهُ. وَإِذَا بَلَغَ الصَّبِيُّ عَشْرَ سِنِينَ فَأَمَّ الْبَالِغِينَ فِي التَّرَاوِيحِ يَجُوزُ.

وَذَكَرَ فِي بَعْضِ الْفَتَاوَى أَنَّهُ لَا يَجُوزُ وَهُوَ الْمُخْتَارُ.

وَأَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ بِتَسْلِيمَةٍ وَاحِدَةٍ وَلَمْ يَقْعُدْ عَلَى رَأْسِ الرُّكَعَتَيْنِ يُجْزَى عَنْ تَسْلِيمَةٍ وَاحِدَةٍ وَهُوَ الْمُخْتَارُ.

وَإِذَا فَرَغَ مِنَ التَّشَهُّدِ يُنْظَرُ إِنْ عَلِمَ أَنَّهُ يَثْقُلُ عَلَى الْقَوْمِ، لَا يَزِيدُ الدَّعَوَاتِ الْمَثُورَةَ.

وَلَوْ تَذَكَّرَ تَسْلِيمَةً بَعْدَ الْوُتْرِ، قَالَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْفَضْلِ رحمته الله لَا يُصَلُّونَ بِجَمَاعَةٍ. وَقَالَ الصَّدْرُ الشَّهِيدُ رحمته الله يَجُوزُ. "أَنْ يُصَلَّى بِالْجَمَاعَةِ."

وَلَوْ سَلَّمَ الْإِمَامُ عَلَى رَأْسِ رَكَعَةٍ سَاهِيًا فِي الشَّفْعِ الْأَوَّلِ ثُمَّ صَلَّى مَا بَقِيَ عَلَى وَجْهِهَا،

The Mashaikh of Bukhara said: "He will do Qadha of the first Shaffah."

The Scholars of Samarqand have given a decision that one has to make Qadha of all of the prayers.

And the Witr are three Rak'at, one will recite the Fatihah and the Surah in all of its Rak'at, one will recite Dua-e-Qunoot before the Ruku in the whole of the year; contrary to (Imam) Shafi'i.

And one will not pray (Witr) in a congregation; except in the (Month) of Ramadhan.

And the Masbooq (follower, one who prayed some of his prayer with Imam and then missed one or two Rak'at and then joined the congregation again), will read Qunoot with the Imam and will not read Qunoot after it.

And if he has doubt if he is in the second (Rak'at) or in the third, he will read Qunoot twice, therefore repeating the Dua-e-Qunoot in its place is Makrooh.

As in the first issue.

And in the second issue it did not happen but one of them in its place.

And it is mentioned in Az-Zakheera, if he read Qunoot in the first Rak'at or in the second unintentionally and he did

قَالَ مَشَائِخُ بُخَارَا: "يَقْضَى الشَّفَعُ الْأَوَّلُ".

وَقَالَ مَشَائِخُ سَمَرْقَنْدٍ عَلَيْهِ قَضَاءُ الْكُلِّ.

وَالْوِتْرُ ثَلَاثُ رَكَعَاتٍ، يَقْرَأُ الْفَاتِحَةَ وَالسُّورَةَ فِي جَمِيعِ رَكَعَاتِهَا وَيَقْنُتُ فِي الثَّالِثَةِ قَبْلَ الرُّكُوعِ فِي جَمِيعِ السَّنَةِ، خِلَافًا لِلشَّافِعِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ.

وَلَا يُصَلِّي بِجَمَاعَةٍ إِلَّا فِي رَمَضَانَ.

وَالْمَسْبُوقُ يَقْنُتُ مَعَ الْإِمَامِ وَلَا يَقْنُتُ بَعْدَهَا.

وَأِنْ شَكَّ أَنَّهُ فِي الثَّانِيَةِ أَوْ الثَّالِثَةِ يَقْنُتُ مَرَّتَيْنِ، لِأَنَّ تَكَرُّارَ الْقُنُوتِ فِي مَوْضِعِهِ مَكْرُوهٌ.

كَمَا فِي الْمَسْئَلَةِ الْأُولَى.

وَفِي مَسْئَلَةِ الثَّانِيَةِ لَمْ يَقَعْ إِلَّا أَحَدُهُمَا فِي مَوْضِعِهِ.

وَذَكَرَ فِي الذَّخِيرَةِ إِنْ قَنَتَ فِي الْأُولَى أَوْ فِي الثَّانِيَةِ سَاهِيًا لَمْ يَقْنُتَ فِي الثَّالِثَةِ.

not read Qunoot in the third Rak'at and there is a difference between them (two issues).

(And now the question is that) whether he read blessings (Salawaat) upon Prophet Muhammad ﷺ at the end of the Qunoot or not?

Faqeeh Abu Al-Lais said: He will recite blessings.

And it is mentioned in some Fatawah, there is no objection if he read Sal'at (blessings).

And will the Imam read Qunoot loudly? Muhammad bin Al-Fadl r.a. said he will read quietly as it is the habit/practice in the Masjid of Abi Hafz Al-Kabeer Al-Bukhari r.a.

And Burhan-uddin r.a., the author of Al-Zakhirah said:

"In the non-Arab countries it is preferred to read loudly so that the people can learn."

And it is mentioned in the commentary 'Sharhi Al-Isbeejabi' that loudness (of Qunoot) should be less than the loudness of Qira'at.

As for the Muqtadi, he has a choice, if he wishes to read Qunoot, and if he wishes, to say "Ameen," and if he wishes, to remain quiet.

If is all narrated according to the difference between Imam Abu-Yousuf and Imam Muhammad رحمتهما الله عليهما.

And if someone read Qunoot or

وَبَيْنَهُمَا فَرْقٌ.

وَهَلْ يُصَلِّي عَلَى النَّبِيِّ ﷺ فِي آخِرِ الْقُنُوتِ
أَمْ لَا؟

قَالَ الْفَقِيهُ أَبُو اللَّيْثِ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي.

وَذَكَرَ فِي بَعْضِ الْفَتَاوَى
لَا بَأْسَ بِأَنْ يُصَلِّيَ.

وَهَلْ يَجْهَرُ الْإِمَامُ بِالْقُنُوتِ؟

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ رَضِيَ اللَّهُ عَنْهُ يَخَافُ

كَذَاجَرَتِ الْعَادَةُ فِي مَسْجِدِ أَبِي حَفْصِ
الْكَبِيرِ الْبُخَارِيِّ رَضِيَ اللَّهُ عَنْهُ.

وَقَالَ صَاحِبُ الدَّخِيرَةِ بَرَهَانَ الدِّينِ:

"اِسْتَحْسَنُوا الْجَهْرَ فِي بِلَادِ الْعَجَمِ
لِيَتَعَلَّمُوا".

وَذَكَرَ فِي شَرْحِ الْإِسْبِيجَابِيِّ يَكُونُ ذَلِكَ
الْجَهْرُ دُونَ الْقِرَاءَةِ.

وَأَمَّا الْمُقْتَدِي فَهُوَ مُخَيَّرٌ إِنْ شَاءَ قَنَتَ وَإِنْ
شَاءَ أَمَّنَ وَإِنْ شَاءَ سَكَتَ.

كُلُّهُ مَرْوِيُّ عَلَى الْإِخْتِلَافِ بَيْنَ أَبِي يُوسُفَ
وَمُحَمَّدٍ: رَحِمَهُمُ اللَّهُ عَلَيْهِمَا

"Ameen", one will not raise his voice, it is agreed upon.

CHAPTER ON THE THINGS WHICH CAUSE TO SPOIL THE PRAYER

When someone has spoken people's Kalam (gossip) in prayer forgetfully or intentionally, prayer would be Faasid, providing he heard it himself.

Although, he did not pronounce his letters correctly or he did not hear it himself, his prayer will not be Fasid (spoiled).

And if one was asleep then he spoke or he laughed, (his prayer) will be Fasid.

And if somebody groaned in his prayer or moaned or he began to weep so his sound increased, so if his crying was because of the remembrance of Jannah/Paradise or the (Hell) fire then it will not cut off (his prayer).

And if it is because of pain or misery, then it will disrupt it (prayer).

There is no difference between his saying: "Awwaha"(moan/sight) or "Ah" (oh!). According to Imam Abu Yousuf رحمته الله there is another narration, that prayer will not be Fasid in uttering 'Ah, Uf and Tuf

And it is (mentioned) in Al-Multaqat: that when a snake or a scorpion has bitten him, so he said "Bismilla-hirrahma-nirraheem", according to the

وَأِنْ قُنْتَ أَوْ أَمَنْ لَا يَرْفَعُ صَوْتَهُ بِالْإِتِّفَاقِ.

فَصْلٌ فِيمَا يُفْسِدُ الصَّلَاةَ

إِذَا تَكَلَّمَ بِكَلَامِ النَّاسِ نَاسِيًا أَوْ عَامِدًا تَفْسُدُ بِشَرْطِ أَنْ يَكُونَ مَسْمُوعًا لِنَفْسِهِ.

وَأِنْ لَمْ يُصَحِّحْ حُرُوفَهُ أَوْ لَمْ يَسْمَعْ.

وَأِنْ نَامَ فَتَكَلَّمَ أَوْ ضَحِكَ تَفْسُدُ.

وَأِنْ كَانَ فِي صَلَاتِهِ أَوْتَاوَةٌ أَوْ بَكْيٌ فَارْتَفَعَ بَكَاءُهُ فَإِنْ كَانَ مِنْ ذِكْرِ الْجَنَّةِ أَوِ النَّارِ لَمْ يَقْطَعْهَا.

وَأِنْ كَانَ مِنْ وَجَعٍ أَوْ مُصِيبَةٍ يَقْطَعُهَا.

لَا فَرْقَ بَيْنَ قَوْلِهِ: أَوْهَ وَبَيْنَ قَوْلِهِ أَهَ.

وَقَالَ أَبُو يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ فِي رِوَايَةٍ أُخْرَى لَا تَفْسُدُ فِي أَهَ وَأُفَ وَتُفَ.

وَفِي الْمُلْتَقَطِ: إِذَا لَسَعَتْهُ الْحَيَّةُ أَوِ الْعَقْرَبُ فَقَالَ: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" تَفْسُدُ.

view of Imam Muhammad, the prayer becomes Fasid, (but) there is a different view of Imam Abu Yousuf, and there is another view of Imam Muhammad رحمهما الله if the patient doesn't have control over himself (his prayer) it will not be Faasid.

Just as someone has burped or sneezed and said; "Alhamdulillah." (Praise be to Allah), it (prayer) will not be Faasid.

And if he sneezed in the prayer, so if his sound raised and because of that some letters were produced (then it) will not be Faasid.

The author has mentioned it in Al-Khaniyah and it is in Az-Zakheerah when the patient (ill person) uttered:

"O My Lord!" or "Bismillah" when any calamity caught up with him, it would not be Faasid.

And if he answered with "Laa-Ilaaha, illallahu," or he was informed of some thing which pleases him or grieves him or surprises him and so, he said "Subhaanallah" or he said "Al-Hamdu-Lillahi" or he said: "Laa-hawla wa laa Quwwata Illa billahi" (prayer) will be Fasid, according to the Terfain (Imam Abu Hanifah and Imam Muhammad (r.a). And Imam Abu Yousuf رحمهما الله has a different view.

And Qazi Imam Fakhrud-Din has given his views about "Laa ilaaha illallah" meaning, if it is said to him: Hal, ilahun Ghair-Allah? Is there any God, besides Allah? So he said: "La-ilaaha, illallah."

عَنْدَ مُحَمَّدٍ رحمهما الله خِلَافًا لِأَبِي يُوسُفَ رَحِمَهُ اللَّهُ عَلَيْهِ إِنْ كَانَ الْمَرِيضُ لَا يَمْلِكُ نَفْسَهُ لَا تَفْسُدُ.

كَمَا لَوُتَجَشَّأَ أَوْ عَطَسَ فَقَالَ: "الْحَمْدُ لِلَّهِ لَا تَفْسُدُ.

وَلَوْ عَطَسَ فِي الصَّلَاةِ فَارْتَفَعَ صَوْتُهُ وَحَصَلَ بِهِ حُرُوفٌ لَمْ تَفْسُدْ.

ذِكْرُهُ فِي الْخَانِيَةِ وَفِي الذَّخِيرَةِ إِذَا قَالَ الْمَرِيضُ "يَا رَبَّ" أَوْ قَالَ "بِسْمِ اللَّهِ" لَمَّا يَلْحَقُهُ مِنَ الْمُشَقَّةِ لَا تَفْسُدُ.

وَلَوْ أَجَابَ: لَا إِلَهَ إِلَّا اللَّهُ، أَوْ أَخْبَرَ بِمَا يَسْرُهُ أَوْ بِمَا يَسُوءُهُ أَوْ يَعْجَبُهُ فَقَالَ: "سُبْحَانَ اللَّهِ" أَوْ قَالَ: "الْحَمْدُ لِلَّهِ" أَوْ قَالَ: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" تَفْسُدُ عِنْدَهُمَا خِلَافًا لِأَبِي يُوسُفَ (رَحِمَهُ اللَّهُ عَلَيْهِ).

وَذَكَرَ الْقَاضِي الْإِمَامُ فَخْرُ الدِّينِ فِي قَوْلِهِ: لَا إِلَهَ إِلَّا اللَّهُ، يَعْنِي قِيلَ لَهُ: "هَلْ إِلَهٌ غَيْرُ اللَّهِ؟" فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَلَوْ أَرَادَ إِعْلَامَهُ

مَنْعَةُ الْمُصَلِّي وَغُنْيَةُ الْمُتَبَدِّي
أَنَّهُ فِي الصَّلَاةِ لَا تَفْسُدُ.

And if his aim is to announce to him that he is in the prayer, it would not be spoilt.

And if he sneezed and said: "Alhamdu Lillahi" it will not be Faasid.

And if one sneezed and the other one said: "Al-hamdu-Lillahi," he intends with this to make him understand, it will be Faasid.

And if someone sneezed in the prayer and the person said:

"Yarhamu Kallah", if the praying person said: "Ameen", it will be Faasid."

And if a person reminds (i.e. recitation) to whom is not with him in the prayer, his prayer will be Faasid.

And if one reminded his Imam, it is said after the amount of verses which are sufficient for allowing his prayer, then his prayer will be Faasid.

The correct decision is that it will not be spoiled.

And if an Imam moved from one Ayah to another, so one reminded him after his moving- then the prayer of the reminder will break.

And if the Imam has accepted his reminding (verse) then the prayer of all of them will be imperfect.

And this decree is accurate.

وَلَوْ عَطَسَ فَقَالَ: "الْحَمْدُ لِلَّهِ" لَا تَفْسُدُ.

وَلَوْ عَطَسَ فَقَالَ آخَرُ: الْحَمْدُ لِلَّهِ، يُرِيدُ اسْتِفْهَامَهُ تَفْسُدُ.

وَأَنْ عَطَسَ فِي الصَّلَاةِ، فَقَالَ آخَرُ "يَرْحَمُكَ اللَّهُ"

فَقَالَ الْمُصَلِّي "أَمِينَ" تَفْسُدُ.

وَأَنْ فَتَحَ عَلَى مَنْ لَيْسَ مَعَهُ فِي الصَّلَاةِ، تَفْسُدُ صَلَاتُهُ.

وَأَنْ فَتَحَ عَلَى إِمَامِهِ قِيلَ إِنْ فَتَحَ بَعْدَ مَا قَرَأَ مِقْدَارَ مَا يَجُوزُ بِهِ الصَّلَاةُ تَفْسُدُ، وَالصَّحِيحُ أَنَّهُ لَا تَفْسُدُ.

وَأَنْ انْتَقَلَ الْإِمَامُ إِلَى آيَةٍ أُخْرَى فَفَتَحَ عَلَيْهِ بَعْدَ الْإِنْتِقَالِ تَفْسُدُ صَلَاةُ الْفَاتِحِ.

وَأَنْ أَخَذَ الْإِمَامُ تَفْسُدُ (١) صَلَاةُ الْكُلِّ

And if the non-praying person has given a reminder to the praying person and he accepted him prompting, it (prayer) will be Faasid.

And if someone ate or drank intentionally or forgetfully it will be Faasid.

وَأِنْ فَتَحَ غَيْرَ الْمُصَلِّي عَلَى الْمُصَلِّي
فَأَخَذَ بِفَتْحِهِ تَفْسُدُ.

وَأِنْ أَكَلَ أَوْ شَرِبَ عَامِدًا أَوْ نَاسِيًا تَفْسُدُ

وَكَذَا الْعَمَلُ الْكَثِيرُ

And similar is the case of 'Amal-e-Katheer' (abundant action), and every action of the praying person if puts the viewer in a doubt, that actually he is not in the prayer, so that is 'Amal-e-Katheer' (abundant action).

And some of them said that every action which is done with both hands, popularly or habitually, (that) is called 'Amal-e-Katheer'.

And it is mentioned in Al-Multaqat:

The action of both hands is not considered (recognised) in breaking the prayer, but it will be recognized in the small and bigger account of action.

وَكُلُّ عَمَلٍ يَشْكُ النَّازِرُ أَنَّهُ لَيْسَ فِي الصَّلَاةِ
فَهُوَ كَثِيرٌ.

وَقَالَ بَعْضُهُمْ: كُلُّ عَمَلٍ يُعْمَلُ بِالْيَدَيْنِ عُرْفًا
وَعَادَةً فَهُوَ كَثِيرٌ.

وَذَكَرَ فِي الْمُتَلَقَّطِ: لَا يُعْتَبَرُ فِي إِفْسَادِ
الصَّلَاةِ عَمَلُ الْيَدَيْنِ وَلَكِنْ يُعْتَبَرُ الْقِلَّةُ
وَالْكَثْرَةُ.

And if one oiled his head or plaited his hair, it (prayer) will be spoilt.

وَلَوْ أَدَهَنَ رَأْسَهُ أَوْ سَرَّحَ شَعْرَهُ تَفْسُدُ.

And if he has oil in his hand, so he rubbed it to his head, it would not be spoilt.

وَلَوْ كَانَ الدَّهْنُ فِي يَدِهِ فَمَسَحَهُ بِرَأْسِهِ لَا تَفْسُدُ.

And if a woman carried a child and she suckled him, it (prayer) will break.

وَأِنْ حَمَلَتِ الْمَرْءَةُ صَبِيًّا فَأَرْضَعَتْهُ تَفْسُدُ.

And if any child sucked the breast of a praying woman, if milk came out, prayer will be Faasid, otherwise not.

وَأِنْ مَصَّ صَبِيٌّ ثَدِيَّ امْرَأَةٍ تُصَلِّيُ إِنْ خَرَجَ
مِنْهُ اللَّبَنُ تَفْسُدُ وَإِلَّا فَلَا.

And if one shook his hand intending to say Salaam, it will be Faasid. And if he picked up the turban from his head and put it on the ground or raised it from the ground or he put it on his head or took of (or pulled up) his shirt or he rounded his turban with one hand, it will not be Faasid, but it is Makrooh.

And if one hit anyone with one hand or with a whip, it (prayer) will be spoilt. Just as it is mentioned in the Muheet.

And it is mentioned in the Al-Zakheera: A praying person is riding on the animal when he hit it to make it fast in the journey, (then) the prayer will be in vain.

And some Mashaikh said: "if he struck once or twice, it (prayer) will not be Faasid."

And if he struck it three times continuously (prayer) will be spoilt.

And some of our scholars have said: If the rider has a whip to motivate his riding animal, and there is in a copy (i.e. of Az-Zakheera): So he got it in motion, or prodded, urged with it (then) it will not be Faasid.

And if he guided to the way and hit it, it will be Fasid.

And if he hit it with his feet, but with a pause, not constantly, it will not be Faasid, and if he shook with both feet (to run fast), it will be Faasid. And if he moved his feet a little it will not be Faasid.

وَأِنْ صَافَحَ بِيَدِهِ يُرِيدُ السَّلَامَ تَفْسُدُ. وَإِنْ رَفَعَ
الْعِمَامَةَ مِنْ رَأْسِهِ وَوَضَعَ عَلَى الْأَرْضِ أَوْ رَفَعَ
مِنَ الْأَرْضِ وَوَضَعَ عَلَى رَأْسِهِ أَوْ نَزَعَ
الْقَمِيصَ أَوْ تَعَمَّمَ بِيَدٍ وَاحِدَةٍ لَا تَفْسُدُ، وَلَكِنْ
يَكْرَهُ.

وَلَوْ ضَرَبَ إِنْسَانًا بِيَدٍ وَاحِدَةٍ أَوْ بِسَوْطٍ
تَفْسُدُ. كَذَا ذِكْرُهُ فِي الْمُحِيطِ.

وَذَكَرَ فِي الدَّخِيرَةِ: "الْمُصَلِّيُّ عَلَى الدَّابَّةِ إِذَا
ضَرَبَهَا لِاسْتِسْرَاعِ السَّيْرِ تَفْسُدُ."

وَبَعْضُ الْمَشَائِخِ قَالُوا: "إِذَا ضَرَبَهَا مَرَّةً
أَوْ مَرَّتَيْنِ لَا تَفْسُدُ."

وَأِنْ ضَرَبَهَا ثَلَاثَ مَرَّاتٍ مُتَوَالِيَاتٍ تَفْسُدُ.

وَبَعْضُ الْمَشَائِخِ قَالُوا: "إِذَا كَانَ مَعَهُ سَوْطٌ
فَهَشَّاهُ وَفِي نُسْخَةٍ: فَهَيَّاهُ أَوْ نَحَسَّاهُ
لَا تَفْسُدُ."

وَلَوْ هَدَى بِهِ إِلَى الطَّرِيقِ وَضَرَبَهَا تَفْسُدُ.

وَأِنْ حَرَّكَ رَجُلًا لَاعَلَى الدَّوَامِ لَا تَفْسُدُ وَإِنْ
حَرَّكَ رَجُلَيْهِ تَفْسُدُ وَقَالَ بَعْضُهُمْ إِنْ حَرَّكَ
رَجُلَيْهِ قَلِيلًا لَا تَفْسُدُ.

And it is narrated from Abi Bakr:

A man asked him, "How many Rak'at have you prayed?"

So the worshipper indicated with his hand: "They have read two Rak'at", the prayer will not be in vain. And if he increased anything on this, it may be Faasid.

And if he wrote in a way that its letters appear, if they are less than three sentences (Kalimaat), then it will not be Faasid. And if it is more than that Tafsudu.

And it is in Al-Multaqat, when the praying person said the same as the 'aMuezzin' (Azaan caller) said, it will be Fasid.

And it is in the Al-Khaqaniyyah: A person during his prayer said Azaan, and he intends with this the actual Azaan; (prayer) will be spoilt.

Imam Abu Yousuf (r.a.) said: Not until he did not say "Hayya alass-Salah."

And if one heard Allah's name and he said "Jalla Jalaluhu", or he heard the name of the Prophet ﷺ, if he intended with it to do 'Tjabat' (replying/ accepting to attend), then his prayer will be Faasid.

And if he did not intend to give an answer, then it will not be Faasid.

And if someone uttered in a vision a poem or a Khutba (Sermon), but he did not talk with his tongue, then it will not be Faasid, but he is wrongful.

وَرَوَى عَنْ أَبِي بَكْرٍ مَنْ قَالَ لَهُ "كَمْ صَلَّيْتُمْ؟"

فَأَشَارَ الْمُصَلِّي بِيَدِهِ "أَنَّهُمْ صَلُّوا رَكْعَتَيْنِ" لَا تَفْسُدُ وَإِنْ زَادَ عَلَى ذَلِكَ تَفْسُدُ

وَإِنْ كَتَبَ مَا يَسْتَبِينُ حُرُوفَهُ، إِنْ كَانَ أَقَلَّ مِنْ ثَلَاثِ كَلِمَاتٍ لَا تَفْسُدُ. وَإِنْ زَادَ عَلَى ذَلِكَ تَفْسُدُ.

وَفِي الْمُلْتَقَطِ: "إِذَا قَالَ الْمُصَلِّي مِثْلَ مَا قَالَ الْمُؤَذِّنُ تَفْسُدُ.

وَفِي الْخَقَانِيَّةِ: إِنْ أَدَّنَ فِي الصَّلَاةِ يُرِيدُ بِهِ الْأَذَانَ تَفْسُدُ.

وَقَالَ أَبُو يُوسُفَ رَضِيَ اللَّهُ عَنْهُ لَا تَفْسُدُ مَا لَمْ يَقُلْ "حَيَّ عَلَى الصَّلَاةِ".

وَلَوْ سَمِعَ "إِسْمَ اللَّهِ" فَقَالَ: "جَلَّ جَلَالُهُ" أَوْ سَمِعَ إِسْمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أَرَادَ إِجَابَتَهُ تَفْسُدُ.

وَإِنْ لَمْ يُرِدِ الْجَوَابَ لَا تَفْسُدُ.

وَلَوْ أَنشَأَ شِعْرًا أَوْ خُطْبَةً وَلَمْ يَتَكَلَّمْ بِلِسَانِهِ لَا تَفْسُدُ وَقَدْ أَسَاءَ.

And if he returned the Salaam with his hand or with his head or one demanded from him anything, so he indicated with his head i.e., he said "Yes" or "No," it will not be in vain.

And if one said: "O My Lord! Respect me," or he said: "An'im allayya" (do favour upon me) or "Aslih Amree" (improve my matter) or he said: "O Allah!

"Bestow upon me the protection, prosperity," or he said "O Allah! forgive me and my parents, and the believing men and women," it would not be in vain.

And if he said: "O Allah! Forgive my my brother," there is a different view of the Muta-akhireen.

And if one said, "You forgive my uncle", it will be Fasid.

And if he said, "O Allah! You Bestow upon me your seeing (viewing)" or "Your heaven" or "visiting Your House", it will not be Fasid unanimously.

And if he said, "O Allah! provide for me an animal," or "Most generosity" (most honour), or he said: "You pay me my loan", Tafsudu.

And if he looked at the book and understood, and if he viewed it without understanding then it is unanimously would not be Faasid. And if he looked understanding it, according to Al-Multaqat, will be Faasid.

وَلَوْ رَدَّ السَّلَامَ بِيَدِهِ أَوْ بِرَأْسِهِ أَوْ طَلَبَ مِنْهُ شَيْءٌ فَأَوْمَأَ بِرَأْسِهِ أَيْ قَالَ نَعَمْ أَوْ لَا، لَا تَفْسُدُ.

وَلَوْ قَالَ اللَّهُمَّ اكْرِمْنِي أَوْ قَالَ، اَنْعِمْ عَلَيَّ أَوْ اَصْلِحْ اَمْرِي أَوْ قَالَ: اللَّهُمَّ ارْزُقْنِي الْعَاقِبَةَ. أَوْ قَالَ: اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لَا تَفْسُدُ.

وَلَوْ قَالَ "اللَّهُمَّ اغْفِرْ لِأَخِي" فَفِيهِ اخْتِلَافٌ الْمَتَأَخِّرِينَ.

وَلَوْ قَالَ اللَّهُمَّ اغْفِرْ لِعَمِّي تَفْسُدُ. وَلَوْ قَالَ: "اللَّهُمَّ ارْزُقْنِي رُؤْيَتَكَ"

أَوْ جَنَّتَكَ أَوْ حَجَّ بَيْتِكَ لَا تَفْسُدُ بِالْإِجْمَاعِ.

وَلَوْ قَالَ "اللَّهُمَّ ارْزُقْنِي دَابَّةً أَوْ كَرَمًا" أَوْ قَالَ "إِقْضِ دَيْنِي" تَفْسُدُ.

وَلَوْ نَظَرَ إِلَى الْكِتَابِ وَفَهُمَ، إِنْ نَظَرَ غَيْرَ مُسْتَفْهِمٍ لَا تَفْسُدُ بِالْإِجْمَاعِ وَإِنْ نَظَرَ مُسْتَفْهِمًا ذَكَرَ فِي الْمُلْتَقَطِ تَفْسُدُ.

And in the Al-Ajnaas, according to Imam Abu Yusuf (r.a.) 'La Tafsudu,' and our Mashaikh have chosen this.

And if one read from the Qur'an or from an arch (Mihraab), according to Imam Abu-Hanifa رحمته الله 'Tafsudu' -- There is a different view of Sahebain.

And if someone held (picked up a) stone, so he threw it, 'Tafsudu'. And if he had a stone with him so he threw it, 'Laa-Tafsudu', but he has done a wrong act.

And it is in Al-Ajnaas: If he threw it with the tips of his fingers, it will not spoil.

And if one rubbed (scratched) his body once or twice, 'Laa Tafsudu,' but it is Makrooh.

Likewise, when he did it many times but not constantly, it will not be Faasid. And if he did it continuously, 'Tafsudu', so it is, when he raised his hand every time (i.e. to scratch).

However, when he did not raise (it) each turn (time), 'Laa Tafsudu,'

And it is mentioned in Al-Ajnaas:

When he killed a louse multiple times, if he killed it constantly - 'Tafsudu' And if there was a pause between the killings, then it will not be Faasid.

And to refrain from it is best.

وَفِي الْأَجْنَاسِ لَا تَفْسُدُ عِنْدَ أَبِي يُوسُفَ رحمته الله
وَبِهِ أَخَذَ مَشَائِكُنَا.

وَأَنْ قَرَأَ مِنَ الْمُصْحَفِ أَوْ مِنَ الْمِحْرَابِ تَفْسُدُ
عِنْدَ أَبِي حَنِيفَةَ رحمته الله خِلَافًا لَهُمَا.

وَلَوْ أَخَذَ حَجَرًا فَرَمَى بِهِ تَفْسُدُ. وَلَوْ كَانَ مَعَهُ
حَجَرٌ فَرَمَى بِهِ لَا تَفْسُدُ وَقَدْ أَسَاءَ.

وَفِي الْأَجْنَاسِ: إِنْ رَمَى بِأَطْرَافِ أَصَابِعِهِ
لَا تَفْسُدُ.

وَلَوْ حَكَ جَسَدَهُ مَرَّةً أَوْ مَرَّتَيْنِ لَا تَفْسُدُ وَلَكِنْ
يَكْرَهُ.

وَكَذَلِكَ إِذَا فَعَلَ مَرَارًا غَيْرَ مُتَوَالِيَاتٍ لَا تَفْسُدُ
وَلَوْ فَعَلَ مَرَارًا مُتَوَالِيَاتٍ تَفْسُدُ. هَذَا إِذَا رَفَعَ
يَدَهُ فِي كُلِّ مَرَّةٍ.

وَأَمَّا إِذَا لَمْ يَرْفَعْ فِي كُلِّ مَرَّةٍ فَلَا تَفْسُدُ.

وَذَكَرَ فِي الْأَجْنَاسِ: إِذَا قَتَلَ الْقُمَّلَةَ مَرَارًا،
وَأَنْ قَتَلَ مُتَدَارِكًا تَفْسُدُ.

وَأَنْ كَانَ بَيْنَ الْقَتْلَاتِ فُرْصَةٌ لَا تَفْسُدُ.
وَالْكَفُّ عَنْهُ أَفْضَلُ.

And similarly, one fanned himself with his cloth, or with a proper fan, once or twice will not be Faasid.

And if one clears his throat, intending with it to announce that he is in the prayer, and heard of his 'Huroof' or cleared his throat intentionally to improve his sound, his prayer will be Faasid, according to Imam Abu Hanifa and Imam Abi Yusuf رحمة الله عليهما.

Similarly it is mentioned in the Al-Ajnaas: If a man asked for permission about anything (from the praying person) and he recited loudly or he said, "Al-Hamdu-Lillahi", "Wallahu-Akbar", - Laa Tafsudu.

And if his woman (i.e. wife) kissed the Musalli (worshipper/praying person) and he did not kiss her, so his Salah is perfect.

And if he kissed her with 'Shahwat'/ wish, desire, lust or without any wish, prayer will be Faasid.

A person is praying (and) Satan whispered to him - so he uttered "La haula walaa quwwata illah billahi."

If he said it because of a matter of the Hereafter, prayer will not be Faasid, and if it is in a matter of worldly life, so prayer will be Faasid.

(1) And Allama Ibn-e-Hamman says: Prayer will not be spoiled with clearing the throat, whoever wants the details refer to Shareh Munya-Tul-Mustamly

وَكَذَا لَوُرُّوْحَ بِشَوْبِهِ أَوْ بِمِرْوَحَةٍ مَرَّةً أَوْ مَرَّتَيْنِ.

وَلَوْ تَنَحَّحَ، يُرِيدُ بِهِ إِعْلَامَهُ أَنَّهُ فِي الصَّلَاةِ وَسَمِعَ حُرُوفَهُ

أَوْ تَنَحَّحَ لِتَحْسِينِ الصَّوْتِ مُتَعَمِّدًا تَفْسُدُ عِنْدَ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ وَأَبِي يُوسُفَ رحمة الله عليهما (١) كَذَا ذِكْرُهُ فِي الْأَجْنَاسِ.

وَلَوْ اسْتَأْذَنَ رَجُلٌ مِنَ الْمُصَلِّي فَجَهَرَ بِالْقِرَاءَةِ أَوْ قَالَ: "الْحَمْدُ لِلَّهِ"، "وَاللَّهُ أَكْبَرُ" لَا تَفْسُدُ.

وَإِنْ قَبَّلَتِ الْمُصَلِّيَ امْرَأَةٌ تَهُ وَلَمْ يَقْبَلْهَا هُوَ فَصَلَاتُهُ تَامَّةٌ.

وَإِنْ قَبَّلَهَا هُوَ بِشَهْوَةٍ أَوْ بَغَيْرِ شَهْوَةٍ فَسَدَتْ.

الْمُصَلِّي إِذَا وَسَّوَسَهُ الشَّيْطَانُ

فَقَالَ: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"،

إِنْ كَانَ ذَلِكَ فِي أَمْرِ الْآخِرَةِ لَا تَفْسُدُ، وَإِنْ كَانَ فِي أَمْرِ الدُّنْيَا تَفْسُدُ.

(١) وقال علامه ابن حنبل لا تفسد الصلوة بتنحج وهذا هو الصحيح

من أراد التفصيل فليرجع الى شرح المستملی

Similarly, it is mentioned in Az-Zakheerah;

A praying person, when he intends to say Salaam to another person who was not in prayer forgetfully, so he uttered (only) "As-Salaamu", so he remembered, then he remained quiet, it is in vain.

And it is mentioned in Al-Zakheera: A person walking in the prayer while his face is turned towards the Qiblah, it would not be Faasid when he is not in constant motion, and he did not come out of the mosque, and he is in the open land/space, he did not come out from the 'Sufoof' (rows).

And some Mashaikh said, about a person who saw an empty place (gap) in the second row, so then he walked towards it, it would not break/become invalid.

And if he walked to the third row, then it will be spoiled.

All of these (i.e. 'Ahkaam'/rules) and when he does not have his back turned towards the Qiblah.

However, when he has his back towards the Qiblah, then it (prayer) will be spoiled.

Just as a person has turned his back towards the Qiblah on his thought/guess that he has a nose bleed, then it became apparent to him there was not a nose bleed, Fasadat; although he did not go out of the Mosque.

كَذَا ذِكْرُهُ فِي الذَّخِيرَةِ:

الْمُصَلِّي إِذَا أَرَادَ أَنْ يُسَلِّمَ عَلَى غَيْرِهِ سَاهِيًا، فَقَالَ "السَّلَامُ، فَتَذَكَّرَ فَسَكَتَ تَفْسُدُ. وَذُكِرَ فِي الذَّخِيرَةِ: الْمَشْيُ فِي الصَّلَاةِ إِذَا كَانَ مُسْتَقْبِلَ الْقِبْلَةِ لَا تَفْسُدُ، إِذَا لَمْ يَكُنْ مُتَلَاوِحًا.

وَلَمْ يَخْرُجْ مِنَ الْمَسْجِدِ، وَفِي الْفَضَاءِ مَا لَمْ يَخْرُجْ مِنَ الصُّفُوفِ.

وَبَعْضُ الْمَشَائِخِ قَالُوا: فِي رَجُلٍ رَأَى فُرْجَةً فِي الصَّفِّ الثَّانِي فَمَشَى إِلَيْهَا، لَا تَفْسُدُ.

وَلَوْ مَشَى إِلَى الصَّفِّ الثَّالِثِ تَفْسُدُ.

هَذَا كُلُّهُ إِذَا لَمْ يَكُنْ مُسْتَدْبِرَ الْقِبْلَةِ.

وَأَمَّا إِذَا اسْتَدْبَرَ الْقِبْلَةَ فَسَدَتْ.

كَذَا إِذَا اسْتَدْبَرَ الْقِبْلَةَ عَلَى ظَنِّ أَنَّهُ رَعِفَ

ثُمَّ تَبَيَّنَ أَنَّهُ لَمْ يَكُنْ رَعِفَ فَسَدَتْ وَإِنْ لَمْ يَخْرُجْ مِنَ الْمَسْجِدِ.

And if one chewed gum or a myrobalan (cherry plum) prayer will be Faasid.

And if one swallowed whatever was between his teeth, if it was bigger than the size of a chick-pea, Tafsudu. It will be spoiled.

And if it was less than the size of a chick-pea, it will not be Faasid.

(In the same situation) His fasting will also not be Faasid.

وَلَوْ مَضَغَ الْعُلْكُ أَوْ الْهَلِيلَجَ تَفْسُدُ.

وَلَوْ ابْتَلَعَ مَا بَيْنَ أَسْنَانِهِ إِنْ كَانَ زَائِدًا عَلَى قَدْرِ الْحِمَصَةِ تَفْسُدُ.

وَإِنْ كَانَ أَقَلَّ مِنْ قَدْرِ الْحِمَصَةِ لَا تَفْسُدُ.
وَلَا صَوْمُهُ أَيْضًا.

CHAPTER ON THE SAJDAH SAHW (PROSTRATION OF OMISSION / MISTAKE)

Sajdah Sahwa is Wajib (essential). It would be Wajib, but only because of leaving any Wajib, or by delaying and 'Rukn' (important pillar) [from its place]

As for leaving the Wajib:

(1) Just as when one has forgotten to recite the Qunoot in Witr or

(2) forgetting Tashahhud in any one of the two Qadah (sittings) according to 'Azhar Riwayaat'.

(3) Or leaving the Takbeerat of the two Eid (prayers)

(4) And just as when one was audible/loud (in prayer) where the recitation is performed silently or he was silent where it was to be loud.

(5) And because of leaving any Wajib (Sajdah Sahwa is performed).

For instance, one does Ruku before

فَصْلٌ فِي سُجُودِ السَّهْوِ

سَجْدَةُ السَّهْوِ وَاجِبَةٌ لَا يَجِبُ إِلَّا بِتَرْكِ الْوَاجِبِ أَوْ تَأْخِيرِهِ أَوْ تَأْخِيرِ رُكْنٍ (عَنْ مَحَلِّهِ)

أَمَّا تَرْكُ الْوَاجِبِ

كَمَا إِذَا نَسِيَ قِرَاءَةَ الْقُنُوتِ (فِي الْوِتْرِ)

أَوِ التَّشَهُّدَ فِي إِحْدَى الْقَعْدَتَيْنِ فِي أَظْهَرِ الرَّوَايَاتِ.

أَوْ تَكْبِيرَاتِ الْعِيدَيْنِ

وَكَمَا إِذَا جَهَرَ فِيمَا يُخَافُ أَوْ خَافَتْ فِيمَا يُجْهَرُ وَذَكَرَ فِي الدَّخِيرَةِ يَجِبُ بِسِتَةِ أَشْيَاءَ:

وَبِتَرْكِ الْوَاجِبِ، نَحْوُ أَنْ يَرْكَعَ قَبْلَ أَنْ يَقْرَأَ.

completing Qir'at.

(6) And by delaying any Rukn. For example, on leaving an original Sajdah, so he remembered it in the second Rakat (and then) he did Sajdah for it.

(7) Or one delays standing towards the second or third Rak'at.

(8) And by repeating the Rukn.

For instance, one does Ruku twice or prostrates three times.

(9) And because of changing the status of the Wajib.

For example, one recites loudly in the (places) where it is recited silently or he recites quietly where it should be recited loudly.

(10) And by leaving the Wajib.

For instance, to leave the first sitting in the Faraidh (obligatory prayers).

(11) And one leaves the Sunnah which is related to all the prayers.

For instance, to leave the reading of Tashahhud in the first sitting.

And some of the Mashaikh said that reading of the Tashahhud in the first (sitting) is Wajib.

And upon this our research scholars are agreed.... and this is the most correct.

(12) And if one (recited) loudly in a prayer which is silent, or remained silent where it should be recited loudly, according to the quantity which permits the prayer, and it is the most correct, otherwise not.

And it is mentioned in the Nawaadir:

وَبِتَاخِيرِ رُكْنٍ نَحْوُ أَنْ يَتْرُكَ سَجْدَةً صُلْبِيَّةً
فَتَذَكَّرَهَا فِي رُكْعَةٍ ثَانِيَةٍ فَسَجَدَهَا،
أَوْ يُؤَخِّرَ الْقِيَامَ إِلَى الثَّانِيَةِ أَوْ الثَّالِثَةِ.
وَبِتَكَرُّارِ الرُّكْنِ.

نَحْوُ أَنْ يَرُكِعَ مَرَّتَيْنِ أَوْ يَسْجُدَ ثَلَاثَ مَرَّاتٍ
وَبِتَغْيِيرِ الْوَاجِبِ:

نَحْوُ أَنْ يَجْهَرَ فِيمَا يُخَافُ أَنْ يُخَافُ فِيمَا
يَجْهَرُ.

وَبِتَرْكِ الْوَاجِبِ.
نَحْوُ أَنْ يَتْرُكَ الْقَعْدَةَ الْأُولَى فِي الْفَرَائِضِ.
وَبِتَرْكِ السُّنَّةِ الْمُضَافَةِ إِلَى جَمِيعِ الصَّلَاةِ
نَحْوُ أَنْ يَتْرُكَ قِرَاءَةَ التَّشَهُّدِ فِي الْقَعْدَةِ
الْأُولَى.

وَقَالَ بَعْضُ الْمَشَائِخِ قِرَاءَةَ التَّشَهُّدِ فِي الْأُولَى
وَاجِبَةٌ.

وَعَلَيْهِ الْمُحَقِّقُونَ مِنْ أَصْحَابِنَا..... وَهُوَ الْأَصَحُّ.
وَلَوْ جْهَرَ فِيمَا يُخَافُ أَنْ يُخَافُ فِيمَا يَجْهَرُ
قَدَرُ مَا يَجُوزُ بِهِ الصَّلَاةُ يَجِبُ

وَهُوَ الْأَصَحُّ وَالْأَفْلَا.
وَذِكْرُ فِي النُّوَادِرِ:

If one recited Al-Fatiha silently or most of it, or one recited from the Surah silently three small verses or one long verse, so it will be essential upon him to do the (Sajdah) Sahw.

إِنْ خَافَتْ الْفَاتِحَةُ أَوْ أَكْثَرَهَا
أَوْ خَافَتْ مِنَ السُّورَةِ ثَلَاثَ آيَاتٍ قِصَارٍ
أَوْ آيَةً طَوِيلَةً فَعَلَيْهِ السَّهْوُ.

(14) And if he recited silently a short Ayah, Sajdah Sahw is essential according to Imam Abu-Hanifa (r.a.) There are different views of the Sahibain.

وَإِنْ خَافَتْ آيَةً قَصِيرَةً يَجِبُ عِنْدَ أَبِي حَنِيفَةَ
خِلَافًا لَّهُمَا.

Then, the minimum (condition) of loud Qira'at is that the recitor makes another listen to him (i.e. make his sound audible).

ثُمَّ أَدْنَى الْجَهْرِ أَنْ يُسْمَعَ غَيْرُهُ.

And the minimum of silent recitation is to make himself listen (to his sound) and that is preferable (chosen).

وَأَدْنَى الْمُخَافَةِ أَنْ يُسْمَعَ نَفْسُهُ وَهُوَ
الْمُخْتَارُ. ذَكَرَهُ فِي الْقُنْيَةِ.

and it is mentioned in 'Al-Qunyah'.

(15) And if anyone stood up for the fifth Rakat, or one sits in the third the Sajdah Sahw will be Wajib merely by standing and sitting.

وَلَوْ قَامَ إِلَى الْخَامِسَةِ أَوْ قَعَدَ فِي الثَّالِثَةِ يَجِبُ
بِمَجَرَّدِ الْقِيَامِ وَالْقُعُودِ.

And if one stood up for the third Rakat forgetfully, if he is nearest to sitting, he will sit.

وَإِنْ نَهَضَ إِلَى الثَّالِثَةِ سَاهِيًا. إِنْ كَانَ إِلَى
الْقُعُودِ أَقْرَبَ يَقْعُدُ.

And there are different views about the Wujub of Sajdah Sahw.

وَفِي وَجُوبِ السَّهْوِ اخْتِلَافٌ.

Some scholars say:

That one will be nearer to sitting when one did not raise his knees.

وَأَنَّمَا يَكُونُ إِلَى الْعُودِ أَقْرَبَ إِذَا لَمْ يَرْفَعْ
رُكْبَتَيْهِ.

And if he was nearer to standing (but) he will not sit, (then) he will do Sajdah Sahw.

وَإِنْ كَانَ إِلَى الْقِيَامِ أَقْرَبَ لَمْ يَقْعُدْ وَيَسْجُدُ
لِلسَّهْوِ.

And if one repeatedly read Surah Al-Fatihah in the first two Rak'at or he recited the Qur'an in his Ruku or in his Sajdah, or in the Tashahhud, (then) Sajdah Sahw will be Wajib.

وَلَوْ كَرَّرَ الْفَاتِحَةَ فِي الْأَوَّلَيْنِ أَوْ قَرَأَ الْقُرْآنَ فِي رُكُوعِهِ أَوْ فِي سُجُودِهِ أَوْ فِي التَّشَهُّدِ يَجِبُ.

And if one read Al-Fatihah twice in the last two Rak'at, or he added to them, any Surah with Al-Fatihah or one read any Surah with Al-Fatihah, or one has read Tashahhud twice in the last Qa'dah, or he read Tashahhud while standing or in the state of Ruku or in prostration, (then) there is no Sajdah Sahw on him. This is the chosen decision).

وَإِنْ قَرَأَ الْفَاتِحَةَ فِي الْآخِرَيْنِ مَرَّتَيْنِ أَوْ ضَمَّ فِيهِمَا سُورَةً بِالْفَاتِحَةِ أَوْ قَرَأَ التَّشَهُّدَ مَرَّتَيْنِ فِي الْقَعْدَةِ الْآخِرَةِ أَوْ تَشَهُّدَ قَائِمًا أَوْ رَاكِعًا أَوْ سَاجِدًا لَأَسْهُوَ عَلَيْهِ كَذِ الْمُخْتَارِ

The writer has mentioned it in Al-Ajnaas.

ذِكْرُهُ فِي الْأَجْنَاسِ.

And if he increased in the Tashahhud in the first Qa'dah.

وَلَوْ زَادَ فِي التَّشَهُّدِ فِي الْقَعْدَةِ الْأُولَى:

If he uttered:

"Allahumma salli alaa Muhammad" - Sajdah Sahw will be Wajib unanimously.

إِنْ قَالَ: "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ يَجِبُ بِالِاتِّفَاقِ.

And it is narrated from (Imam) Abu Hanifa رحمته الله that:

وَرَوَى عَنْ أَبِي حَنِيفَةَ إِذَا زَادَ حَرْفًا يَجِبُ.

If somebody increased only a letter, it will be Wajib (i.e. Sajdah Sahw).

And it is narrated: from them (Sahibain) that if he said: "Allahumma Salliala Muhammadin," Sajdah will not be Wajib, unless he says: "Wa alaa aali Muhammadin".

وَرَوَى عَنْهُمَا إِنْ قَالَ: "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ لَا يَجِبُ مَا لَمْ يَقُلْ "وَعَلَى آلِ مُحَمَّدٍ".

And if he remained silent in the last two Rak'at intentionally, so he has committed a wrong thing.

And if he remained silent forgetfully, Sajdah will be Wajib.

Imam Abu Yusuf (r.a.) said there is no Sahw on him.

And if he recited after Tashahhud in the last sitting, then there is no Sahw upon him.

And if he remembered the Dua-e-Qunoot after the Ruku, he will not return back.

And if he remembered in the Ruku, (then) there are two narrations.

In one narration he will return back, and he will read Qunoot, and the correct decision is that he will not return back.

And Imam Naatfi said:

It is equal, whether he returns or not, he has to do Sajdah Sahw.

And if somebody said Salaam at the end of two Rak'at, in the Zuhr prayer, thinking that he has completed it, then he remembered that indeed he has prayed only two Rak'at, he has to complete it and do Sajdah Sahw.

And if he said Salaam at the end of two Rak'at in the Zuhr prayer, thinking that it is a Jumu'ah prayer, or Fajr prayer, he will repeat it again from the beginning.

وَإِنْ سَكَتَ فِي الْآخِرَيْنِ مُتَعَمِّدًا فَقَدْ أَسَاءَ،

وَإِنْ سَكَتَ سَاهِيًا يَجِبُ السَّهْوُ.

وَقَالَ أَبُو يُوسُفَ: لَا سَهْوَ عَلَيْهِ

وَإِنْ قَرَأَ بَعْدَ التَّشَهُّدِ فِي الْقَعْدَةِ الْآخِرَةِ لَا سَهْوَ عَلَيْهِ.

وَإِنْ تَذَكَّرَ الْقُنُوتَ بَعْدَ الرُّكُوعِ لَمْ يَعُدْ.

وَإِنْ تَذَكَّرَ فِي الرُّكُوعِ فَفِيهِ رَوَايَتَانِ:

فِي رَوَايَةٍ يَعُودُ وَيَقْنُتُ.

وَالصَّحِيحُ أَنَّهُ لَا يَعُودُ.

وَقَالَ النَّاطِفِيُّ: سَوَاءٌ عَادَ أَوْ لَمْ يَعُدْ يَسْجُدُ لِلْسَّهْوِ.

وَإِنْ سَلَّمَ عَلَى رَأْسِ رَكْعَتَيْنِ فِي الظُّهْرِ عَلَى ظَنِّ أَنَّهُ أَتَمَّهَا، ثُمَّ تَذَكَّرَ، أَنَّهُ إِنَّمَا صَلَّى رَكْعَتَيْنِ يُتِمُّهَا وَيَسْجُدُ لِلْسَّهْوِ.

وَإِنْ سَلَّمَ عَلَى رَأْسِ رَكْعَتَيْنِ فِي الظُّهْرِ عَلَى ظَنِّ أَنَّهَا جُمُعَةٌ أَوْ فَجْرٌ يَسْتَأْنِفُ.

And if someone had forgotten the last sitting, and he stood up to the fifth Rakat, he will return back (to sitting) unless he did not do Sajdah for the fifth Rakah, and will do Sajdah Sahw.

And if he completed the fifth Rakat then his Fard is in vain and his prayer will change into a Nafl.

And it is essential upon him to add another Rakat (being) the Sixth, and he will do Sajdah Sahw.

And if he sat in the fourth Rakat, his Fard will be completed, and the two (extra) Rak'ats will be Nafl, and he will do Sajdah Sahw.

And the Imam's Sahw will cause Sajdah on the Qawm (the followers/ people).

And the Sahw of a muqtadi (follower) will not cause a Sajdah neither on Imam nor on himself.

And if one forgot to say Salaam that is, he prolonged the sitting on the thought that he had come out of the prayer, then he knew that he did not come out; so he said Salaam, he will do Sajdah for Sahw.

And if he said Salaam upon whom Sahw (was essential), he intends to break off the prayer with it (i.e. to complete the prayer without Sahw).

Then it appeared to him that he should do Sajdah, (so long as) he did not talk and did not have his back towards the Qiblah [therefore he should do Sajdah immediately]

وَأِنْ سَهِيَ عَنِ الْقَعْدَةِ الْآخِرَةِ فَقَامَ إِلَى الْخَامِسَةِ، يَعُودُ إِلَى الْقَعْدَةِ مَا لَمْ يَسْجُدْ لِلْخَامِسَةِ، وَيَسْجُدُ لِلْسَهْوِ.

وَأِنْ قِيدَ الْخَامِسَةِ بِالسَّجْدَةِ بَطَلَ فَرَضُهُ وَتَحَوَّلَتْ صَلَاتُهُ نَفْلًا.

وَعَلَيْهِ أَنْ يَضُمَّ إِلَيْهَا رَكْعَةً سَادِسَةً، وَيَسْجُدُ لِلْسَهْوِ.

وَأِنْ قَعَدَ فِي الرَّابِعَةِ، كَانَ فَرَضُهُ تَامًا، وَالرَّكْعَتَانِ نَافِلَةً وَيَسْجُدُ لِلْسَهْوِ.

وَسَهْوُ الْإِمَامِ يُوجِبُ السَّجْدَةَ عَلَى الْقَوْمِ. وَسَهْوُ الْمُؤْتَمِّ لَا يُوجِبُ عَلَى الْإِمَامِ وَلَا عَلَيْهِ.

وَأِنْ سَهِيَ عَنِ السَّلَامِ يَعْنِي أَطَالَ الْقَعْدَةَ عَلَى ظَنِّ أَنَّهُ خَرَجَ مِنَ الصَّلَاةِ، ثُمَّ عَلِمَ أَنَّهُ لَمْ يَخْرُجْ فَسَلَّمَ يَسْجُدُ لِلْسَهْوِ.

وَأِنْ سَلَّمَ مَنْ عَلَيْهِ السَّهْوُ يُرِيدُ بِهِ قَطْعَ الصَّلَاةِ، يَعْنِي لَا يُرِيدُ سَجْدَةَ السَّهْوِ، ثُمَّ بَدَأَ، فَلَهُ أَنْ يَسْجُدَ مَا لَمْ يَتَكَلَّمْ وَلَا يَسْتَدْبِرِ الْقِبْلَةَ

And whosoever has a doubt in the Qiyaam / standing that whether he said Takbeer for the beginning or not, then he considered, and his consideration prolonged, so he knew that he (actually) has said Takbeer or he thought that he did not say Takbeer, so he repeated the Takbeer again, then he remembered, so it is Wajib upon him to do Sajdah Sahw.

Then, the principle, in considering - if it stops him from performing a Rukn, or any Wajib the Sahw will be upon him.

And some of the Mashaikh have said: "If it (considering) stops him from the Qira'at, or saying tasbeeh, Sajdah Sahw will be Wajib (necessary), otherwise not.

When the Masbooq said Salaam with his Imam, there is no Sajdah Sahwa upon him.

And if the Masbooq said Salam after his Imam (then it will be) Wajib (essential).

It is written in Al-Multaqat: The Masbooq when he said Sal'am with his Imam and said the Takbeerat of days of Tashreeq with his Imam, so then Sajdah Sahw is essential upon him.

And the Masbooq will follow his Imam in the Sajdah-e-Sahw.

If he stood before saying Salam of the Imam, but he read Qira'at and did Rukuh and did not perform Sajdah until

وَمَنْ شَكَّ فِي الْقِيَامِ
أَنَّهُ كَبَّرَ لِلْإِفْتِتَاحِ أَمْ لَا. فَتَفَكَّرَ وَ طَالَ تَفَكُّرُهُ
فَعَلِمَ أَنَّهُ كَبَّرَ أَوْ ظَنَّ أَنَّهُ لَمْ يُكَبِّرْ، فَأَعَادَ
التَّكْبِيرَ
ثُمَّ تَذَكَّرَ، فَعَلَيْهِ أَنْ يَسْجُدَ.

ثُمَّ الْأَصْلُ فِي التَّفَكُّرِ إِنْ مَنَعَهُ عَنْ آدَاءِ رُكْنٍ
أَوْ وَاجِبٍ، يَلْزَمُهُ السَّهْوُ.

وَقَالَ بَعْضُ الْمَشَائِخِ إِنْ مَنَعَهُ عَنِ الْقِرَاءَةِ
أَوِ التَّسْبِيحِ، يَجِبُ السَّهْوُ وَالْأَقْلَابُ.

وَأَنْ سَلَّمَ الْمَسْبُوقُ مَعَ إِمَامِهِ لَا سَهْوَ عَلَيْهِ.

وَأَنْ سَلَّمَ (الْمَسْبُوقُ) بَعْدَهُ يَجِبُ.

وَفِي الْمُتَلَقِّطِ: الْمَسْبُوقُ إِذَا سَلَّمَ مَعَ إِمَامِهِ
وَكَبَّرَ أَيَّامَ التَّشْرِيقِ مَعَ إِمَامِهِ فَعَلَيْهِ السَّهْوُ.

وَالْمَسْبُوقُ يَتَابِعُ إِمَامَهُ فِي سُجُودِ السَّهْوِ.

وَأَنْ قَامَ قَبْلَ سَلَامِ الْإِمَامِ وَقَرَأَ فَرَكَعَ وَلَمْ
يَسْجُدْ، حَتَّى سَجَدَ الْإِمَامُ لِلْسَّهْوِ يَتَابِعُهُ.

the Imam did Sajdah Sahw, he will follow the Imam.

And his Qiyaam and his Ruku will be cancelled.

And if he did not follow the Imam, then he has to do Sajdah when he will be free.

And if he forgot whatever he was performing he has to do Sajdah Sahw.

And it is not reasonable for the Masbooq to perform whatever he missed before the Sal'am of the Imam.

And if he stood up before the Imam completed the Tashahhud, then the Masalah has different points:

Either, if he is a Masbooq of one Rakat or two Rak'at or three Rak'at, if he is a Masbook of only one Rakat, so if it happened from his Qira'at after the Imam finished the Tashahhud, the Miqdar as much with which the prayer is valid, his prayer is allowed; otherwise prayer becomes Faasid.

Because of his standing and his Qira'at before the Imam finishes the Tashahhud, it would not be considered.

It is mentioned in Fatawah Al-Khaqaniyyah:

A man prayed and he did not know whether he prayed three Rak'at or four.

وَيَرْتَفِضُ قِيَامَهُ وَرُكُوعَهُ.

وَأِنْ لَمْ يَتَابِعِ الْإِمَامَ، يَسْجُدُ إِذَا فَرَغَ.

وَأِنْ سَهِيَ فِيمَا يَقْضِي يَسْجُدُ أَيْضًا.

وَلَا يَنْبَغِي لِلْمَسْبُوقِ أَنْ يَقُومَ إِلَى قَضَاءِ مَا سَبَقَ بِهِ قَبْلَ سَلَامِ الْإِمَامِ.

وَأِنْ قَامَ قَبْلَ أَنْ يَفْرُغَ الْإِمَامُ مِنَ التَّشَهُّدِ فَالْمَسْئَلَةُ عَلَى وَجْهِهِ.

إِمَّا إِنْ كَانَ مَسْبُوقًا بِرُكْعَةٍ أَوْ بِرُكْعَتَيْنِ أَوْ بِثَلَاثِ رُكْعَاتٍ، فَإِنْ كَانَ مَسْبُوقًا بِرُكْعَةٍ، فَإِنْ وَقَعَ مِنْ قِرَاءَتِهِ بَعْدَ فَرَاغِ الْإِمَامِ مِنَ التَّشَهُّدِ مِقْدَارَ مَا يَجُوزُ بِهِ الصَّلَاةُ جَازَتْ صَلَاتُهُ وَإِلَّا فَسَدَتْ.

لَأَنَّ قِيَامَهُ وَقِرَاءَتَهُ قَبْلَ فَرَاغِ الْإِمَامِ مِنَ التَّشَهُّدِ لَا يُعْتَبَرُ.

وَذَكَرَ فِي الْخَاقَانِيَّةِ:

رَجُلٌ صَلَّى وَلَمْ يَدْرِ ثَلَاثًا صَلَّى أَمْ أَرْبَعًا،

He (the author) said: "If that is the first time that he forgot, meaning, the first time that he forgot in his life, so he has to receive (i.e. start) the prayer from the very beginning. And on this decision are the majority of the Mashaikh.

قَالَ: إِنْ كَانَ ذَلِكَ أَوَّلَ مَا سَهَى، اسْتَقْبَلَ الصَّلَاةَ يَعْنِي أَوَّلَ مَا سَهَى فِي عُمُرِهِ وَعَلَيْهِ أَكْثَرُ الْمَشَائِخِ.

And if this happened to him many times, he should make a consideration that he had one Rak'at from two Rak'at and he will add (increase) towards it another Rakah and he will perform a prostration for the Sahw (mistake, omission).

وَأِنْ وَقَعَ غَيْرَ مَرَّةٍ تَحَرَّى، فَإِنْ وَقَعَ تَحَرَّيْهِ عَلَى أَنَّهُ صَلَّى رُكْعَةً مِنْ رُكْعَتَيْنِ يُضِيفُ إِلَيْهَا أُخْرَى وَيَسْجُدُ لِلْسَهْوِ.

And if his consideration happened on that he had read two Rak'at, he will sit and read Tashahhud and say Salaam and will do Sajdah for Sahw.

وَأِنْ وَقَعَ تَحَرَّيْهِ عَلَى أَنَّهُ صَلَّى رُكْعَتَيْنِ يَقْعُدُ وَيَتَشَهَّدُ وَيُسَلِّمُ وَيَسْجُدُ لِلْسَهْوِ.

And if his effort did not reach to the fact (on any thing) he will base on the minimum.

وَأِنْ لَمْ يَقْعُ تَحَرَّيْهِ عَلَى شَيْءٍ يَأْخُذُ بِالْأَقَلِّ.

So, if he is in the Fajr prayer, he has to assume as if he read one Rakat, so he will sit for the possibility that he has read two Rak'at.

إِنْ كَانَ فِي صَلَاةِ الْفَجْرِ، يَجْعَلُ كَأَنَّهُ صَلَّى رُكْعَةً، فَيَقْعُدُ لِاحْتِمَالِ أَنَّهُ صَلَّى رُكْعَتَيْنِ. وَفِي الذَّخِيرَةِ:

And it is in the (book of) Al-Zakhirah:

If he has a doubt in a prayer having four Rak'at and he did not know whether it is a first Rakat or the second or the third, (in this case) he will sit (for Tashahhud) at the end of each Rak'at.

لَوْ شَكَّ فِي ذَوَاتِ الْأَرْبَعِ وَلَمْ يَدْرِ أَنَّهَا هَلِ الْأُولَى أَوِ الثَّانِيَّةُ أَوِ الثَّالِثَةُ يَقْعُدُ عَلَى رَأْسِ كُلِّ رُكْعَةٍ.

And it is in the 'Fatawa Al-Fadli':

وَفِي فَتَاوَى الْفَضْلِ:

when he rotates between the second and the third (Rak'at) he will not sit (for Tashahhud) and that is most correct.

And he has to do Sajdah-e-Sahw, but not in the Maghrib and the Witr.

And even if he started with the Surah in the first Rakat, so upon him there should be Sajdah Sahw.

And if he read a letter, just as it is in Al-Khaqaniyyah.

And in Sajdah Sahw there are two Sajdahs/prostrations: after Salaam, and he will read Tashahhud and say Salaam, and also he will send Salawat on the Prophet ﷺ in the both Qadah (sittings) and recites the 'Ad'iyyah (Duas) in Qadah-e-Sahw.

And some of them said that he will bring out Ad'iyyah in both of the Tashahhud.

CHAPTER ON THE SLIP OF THE TONGUE OF THE QARI

The originality in this, no doubt there is no similarity to it in the Qur'an, and the meaning is very far. If the meaning in recitation becomes changed excessively, (then) his prayer will be Fasid.

Just as he read "Haazal-ghubaru" "This is dust" instead of "Haazal-ghurabu".
"This is a crow."

إِذَا دَارَ بَيْنَ الثَّانِيَةِ وَالثَّلَاثَةِ لَا يَقْعُدُ وَهُوَ الصَّحِيحُ.

وَعَلَيْهِ السَّهْوُ إِلَّا فِي الْمَغْرِبِ وَالْوِتْرِ.

وَأِنْ بَدَأَ بِالسُّورَةِ فِي الْأُولَى فَعَلَيْهِ السَّهْوُ.

وَأِنْ قَرَأَ حَرْفًا كَذَافِي الْخَاقَانِيَّةِ.

وَسَجْدَةُ السَّهْوِ سَجْدَتَانِ بَعْدَ السَّلَامِ، وَيَشْهَدُ وَيُسَلِّمُ وَيَأْتِي بِالصَّلَاةِ عَلَى النَّبِيِّ ﷺ فِي كِلْتَا الْقَعْدَتَيْنِ وَالْأَدْعِيَّةِ فِي قَعْدَةِ السَّهْوِ.

وَقَالَ بَعْضُهُمْ يَأْتِي بِالْأَدْعِيَّةِ فِيهِمَا.

فَصْلٌ فِي زَلَّةِ الْقَارِي

الْأَصْلُ فِيهِ أَنَّهُ لَمْ يَكُنْ مِثْلَهُ فِي الْقُرْآنِ وَالْمَعْنَى بَعِيدٌ.

مُتَغَيِّرٌ تَغْيِيرًا فَاحِشًا تَفْسُدُ صَلَاتُهُ.

كَمَا إِذَا قُرَأَ هَذَا الْغُبَارُ مَكَانَ الْغُرَابِ.

"And similar is the order when there is nothing similar to it in the Qur'an and there is no meaning for it, as when he read like this:

"Yauma Tublassarailu" instead of "Assarairu".

And if there is an example of it in the Qur'an, and the meaning is very far and its meaning is not too excessive, it (prayer) will be imperfect/ spoil.

For example, (he read) "Inna Kunna Ghafleena" instead of "Faileena" and it is more of a precaution.

And some of them said: "It will not be Fasid because of (precaution) for a general necessity.

And it will not be a comparison with the Masail (issues) of 'Zillatul-Qari' of some of them with each other but with a complete knowledge in the language - of Arabic, (Nahw, etc).

And if he changed a letter instead of another letter, then there is a fundamental rule: between the two of them there is a close relation of the pronunciation, or both (letters) have one pronunciation, then prayer will not be Faasid.

Just as he read: "Fala takhar" with "Kaaf" instead of "Fala taqhar".

وَكَذَآ إِذَا لَمْ يَكُنْ مِثْلُهُ فِي الْقُرْآنِ وَلَا مَعْنَى لَهُ
كَمَا إِذَا قَرَأَ:

"يَوْمَ تُبَلَّى السَّرَائِلُ مَكَانَ "السَّرَائِرِ"

وَأِنْ كَانَ مِثْلُهُ فِي الْقُرْآنِ وَالْمَعْنَى بَعِيدٌ.
وَلَمْ يَكُنْ مُتَغَيِّرًا فَاحِشًا تَفْسُدُ.

نَحْوُ: إِنَّا كُنَّا غَافِلِينَ مَكَانَ فَاعِلِينَ. وَهُوَ
الْأَحْوَطُ.

وَقَالَ بَعْضُهُمْ لَا تَفْسُدُ لِعُمُومِ الْبَلْوَى.

وَلَا يُقَاسُ مَسَائِلُ زَلَّةِ الْقَارِيَّ بِبَعْضِهَا عَلَى
بَعْضٍ إِلَّا بِعِلْمٍ كَامِلٍ فِي اللُّغَةِ.

وَأَنْ يَبْدَلَ حَرْفًا مَكَانَ حَرْفٍ الْأَصْلُ فِيهِ، إِنْ
كَانَ بَيْنَهُمَا قُرْبُ الْمَخْرَجِ

أَوْ كَانَ مِنْ مَخْرَجٍ وَاحِدٍ لَا تَفْسُدُ.

كَمَا إِذَا قَرَأَ "فَلَا تَكْهَرُ"
بِالْكَافِ مَكَانَ تَقْهَرُ.

However, when he pronounced "Zua" (ظاء) instead of "Zhaal" (ز), or instead "Duad" (ض). "Zua" (ظاء), or he pronounced on the contrary to that his prayer will be Faasid, and on this are the majority of the Imams.

And it is narrated from Muhammad Bin Salama (he was a Qazi and an Imam), that his Salah will not be Faasid.

Therefore the fact is that the non-Arabs (Ajam) do not make a distinction of the letters (difficulty).

The Imam Qazi Shaheed Al-Muhsin used to say: "The best decision in this answer is:

If it is circulated/ frequently uttered and it was not distinguished or in his conjecture that he had pronounced the word in its real way, (his Salah) will not be invalid.

And similarly, it is narrated from Muhammad Bin Al-Muqatil and (also) from the Shaikh, the Imam Ismaeel Al-Zahid رحمه الله عليها.

And it is mentioned in Al-Zakheera: When there is no unity/ combination between the two letters in the Makhraj (place of pronunciation) and no relation, but it is a common/ general necessity.

For instance:

أَمَّا إِذَا قُرَأَ مَكَانَ الذَّالِ "ظَاءٌ"
أَوْ مَكَانَ الضَّادِ "ظَاءٌ" أَوْ عَلَى الْقَلْبِ تَفْسُدُ
صَلَوَتُهُ وَعَلَيْهِ أَكْثَرُ الْأَيْمَةِ.

وَرَوَى عَنْ مُحَمَّدِ بْنِ سَلَمَةَ (وَكَانَ الْقَاضِي
وَالْإِمَامُ) لَا تَفْسُدُ.

لِأَنَّ الْعَجَمَ لَا يُمَيِّزُونَ.

وَكَانَ الْقَاضِي الشَّهِيدُ الْمُحْسِنُ
يَقُولُ: الْأَحْسَنُ فِيهِ أَنْ يَقُولَ إِنَّ جَرَى عَلَى
لِسَانِهِ وَلَمْ يَكُنْ مُمَيِّزًا أَوْ فِي زُعْمِهِ
أَنَّهُ آدَى الْكَلِمَةِ عَلَى وَجْهِهَا لَا تَفْسُدُ.

وَكَذَلِكَ رَوَى عَنْ مُحَمَّدِ بْنِ الْمُقَاتِلِ وَعَنْ
الشَّيْخِ الْإِمَامِ إِسْمَاعِيلَ الزَّاهِدِ رَحِمَهُمُ اللَّهُ
عَلَيْهِمَا.

وَذَكَرَ فِي الذَّخِيرَةِ: إِذَا لَمْ يَكُنْ بَيْنَ الْحَرْفَيْنِ
إِتِّحَادٌ فِي الْمَخْرَجِ وَلَا قُرْبَةٌ، إِلَّا أَنَّهُ فِيهِ بَلَوَى
عَامَّةً.

He brings out/reads "Zhaal" (ز) in place of "Daad" (ض), or he pronounced only "Zaa" (ز) instead of "Zhaal" (ز), or "Zua" (ظاء) in place of "Duaad" (ض), it will not be Faad according to some Mashaikh.

However, in cutting off the sentence, it means he intended to say: "Al-Hamdu Lillaha" so he uttered "Al", so he cut off (paused) then he said: "Hamdu Lillahi",

So indeed the Imam Shamsul Aimmah Al-Halwani gives his Fatwa with Fasad/ spoiling the prayer.

And the common Mashaikh said:

Prayer will not be Faasid because of the common suffering of the people (i.e. it is difficult to avoid it).

Anyhow, the stopping/the pause does not cause the spoiling of the prayer for the common suffering, (general need) according to the majority of our Ulama (theologians).

And according to some of the Ulama it does not spoil. For example:

He reads "La ilaha" then he stops and starts "Illahuwa" or he reads: "Walaqad wassain allazeena outulkitab min qablikum", and stops here and then he starts:

In the exchange of one letter with another.

أَنْ يَأْتِيَ بِالذَّالِ مَكَانَ الضَّادِ أَوْ يَأْتِيَ بِالزَّاءِ الْمَحْضِ مَكَانَ الدَّالِ أَوْ الظَّاءِ مَكَانَ الضَّادِ، لَا تَفْسُدُ عِنْدَ بَعْضِ الْمَشَائِخِ.

وَأَمَّا فِي قِطْعِ الْكَلِمَةِ بِأَنْ أَرَادَ أَنْ يَقُولَ: "الْحَمْدُ لِلَّهِ"

فَقَالَ: "أَلْ" فَانْقَطَعَ

ثُمَّ قَالَ: "حَمْدُ لِلَّهِ"

فَقَدْ كَانَ الْإِمَامُ شَمْسُ الْأَيْمَةِ الْحَلَوَانِي يُفْتِي بِالْفَسَادِ.

وَعَامَّةُ الْمَشَائِخِ قَالُوا:

"لَا تَفْسُدُ لِعُمُومِ الْبَلَوَى."

وَأَمَّا الْوَقْفُ فَلَا يُوجِبُ فَسَادَ الصَّلَاةِ أَيْضًا لِعُمُومِ الْبَلَوَى عِنْدَ عَامَّةِ عُلَمَائِنَا

وَعِنْدَ بَعْضِ الْعُلَمَاءِ لَا تَفْسُدُ نَحْوُ:

أَنْ يَقْرَأَ لَا إِلَهَ. وَوَقَفَ، وَابْتَدَأَ "إِلَاهُ أَوْ قَرَأَ: "وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَوَقَفَ وَابْتَدَأَ:

(أي في ابدال احدهما من الآخر)

"Wa iyyakum anitta qullah", or he reads: "Wa yukhrijoonar rasola", and then he stopped and started: "Wa iyyakum an tu'minoo billahi rabbikum", and besides that (etc).

And he joined letters with a sentence from another sentence (in this way) he reads: "Iyyaka na budu wa iyyaka nastaeenu" or he read "Kal Kausar" or he read:

"Iza jaa-a nasrullahi", or whatever else is similar to that, it will not be Fasid according to the saying of general theologians.

And according to the saying of some of the Mashaikh it will be Faasid.

And some of the Mashaikh said: If he knew the Qur'an how is that? He knows well that as he has pronounced its pronunciation is not like that, but by chance this came to pass on his tongue, it will not be Faasid.

And if it was in his belief that indeed the Qur'an is similar to that, (then) it will be Faasid.

And it is mentioned in the Al-Multaqat:

And if he read:

"Al-Hamdu-Lillahi," with Ha (هـ) or he read: "Kul huwallaha ahad" with Kaaf (ك), while he is not able to pronounce it except that, his Salah will be valid.

وَأَيَّاكُمْ أَنْ اتَّقُوا اللَّهَ
أَوْقَرَأْ: "وَيُخْرِجُونَ الرَّسُولَ".... وَوَقَفَ
وَأَبْتَدَأَ "وَأَيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ"
إِلَى غَيْرِ ذَلِكَ

وَلَوْ وَصَلَ حَرْفًا بِكَلِمَةٍ مِنْ كَلِمَةٍ أُخْرَى
بِأَنْ يَقْرَأَ "أَيَّاكُمْ تَعْبُدُ وَأَيَّاكُمْ كُنْتُمْ تَعْبُدُونَ" أَوْ قَرَأَ
"إِنَّا أَعْطَيْنَا كَلْكُوثَرًا" أَوْ قَرَأَ
"إِذَا جَاءَ نَصْرُ اللَّهِ"

وَمَا شَبَّهَ ذَلِكَ، لَا تَفْسُدُ عَلَى قَوْلِ الْعَامَّةِ.

وَعَلَى قَوْلِ بَعْضِ الْمَشَائِخِ تَفْسُدُ.

وَبَعْضُ الْمَشَائِخِ قَالُوا:

(٢) إِنْ عَلِمَ الْقُرْآنَ كَيْفَ هُوَ إِلَّا أَنَّهُ يَجْرِي
عَلَى لِسَانِهِ هَذَا لَا تَفْسُدُ.

وَأِنْ كَانَ فِي إِعْتِقَادِهِ أَنَّ الْقُرْآنَ كَذَلِكَ (٣)
تَفْسُدُ.

وَذَكَرَ فِي الْمُلْتَقَطِ: وَلَوْ قَرَأَ

"الْحَمْدُ لِلَّهِ" بِالْهَاءِ

(١) بوصول همزة جاء بنون نصر. ك

(٢) أي علم أن الكاف من الكلمة الأولى لا من الثانية. ك

(٣) أي أن الكاف مثلاً من الكلمة الثانية. ك

And if he read:

"Qul aoodu" with "Daal" (د) or he read: "Fasaa-sabaahul munzireena" with Kasra of Zhaal (ز), it will not be Faasid.

And if a stutterer a stammer read "Lab" with Laam (ل) instead of "Rabb", it will not be Faasid.

And it is narrated from Imam Abi Hanifa رحمته الله about a person who read:

"Wa izi-btalaa ibraheemu rabbahu" with Dhamma of Meem (م) and (with) Fatha of Ba (ب); and (also) read: "Al-Khaaliqu ul-baariul-Musawwiru" with Fatah of Waw (و).

And he (also read like this): "Yut'amu wala yut' imu" with the Fatah in the first and with Kasra in the second, it will not be Faasid.

And if he increased a letter if there will be no changing in the meaning, Salah will not be Faasid.

And if the meaning had changed, for instance, he reads:

"Wa innaka laminal-mursaleena wa inna Sa'ya'kum' Lashatta",

أَوْ قَرَأَ: "كُلُّهُوَ اللَّهُ أَحَدٌ" بِالْكَافِ وَلَا يَقْدِرُ عَلَى غَيْرِهِ تَجَوُّزُ صَلَوَتِهِ. وَلَوْ قَرَأَ "قُلْ أَعُوذُ" بِالذَّالِ أَوْ قَرَأَ: "فَسَاءَ صَبَاحُ الْمُنْذِرِينَ" بِكَسْرِ الدَّالِ لَا تَفْسُدُ.

وَلَوْ قَرَأَ الْأَلْفُ (١): "لَبَّ" بِاللَّامِ مَكَانَ "الرَّبِّ" لَا تَفْسُدُ.

وَعَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ فِيمَنْ قَرَأَ: "وَإِذَا بَتَلَىٰ إِبْرَاهِيمَ رَبَّهُ" بِضَمِّ الْمِيمِ وَفَتْحِ الْبَاءِ، وَقَرَأَ "الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ" بِفَتْحِ الْوَاوِ

وَهُوَ "يُطْعَمُ وَلَا يُطْعِمُ" بِفَتْحِ الْعَيْنِ فِي الْأَوَّلِ وَكَسْرِهَا فِي الثَّانِي لَا تَفْسُدُ.

وَإِنْ زَادَ حَرْفًا إِنْ لَمْ يَتَغَيَّرِ الْمَعْنَى لَا تَفْسُدُ.

وَإِنْ غَيَّرَ الْمَعْنَى: نَحْوُ أَنْ يَقْرَأَ:

"وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ"
"وَإِنْ سَعَيْكُمْ لَشَتَّى".

(١) نَغْطِ: A Stammer: a person has some problems in

Urdu in "نَغْطِ" pronouncing some words is called تهتبا.

they said it will be Faasid.

It is desirable that it (Salah) will not be Faasid.

And it is mentioned in 'Zillatil-Qari' of Shaikh Imam Husaam Uddin Abi Saeed An-Nafasi رحمه الله :

And if he read "Allahus-Samad" "Assamad" with Seen (س) instead of Suad (ص) it will not be Faasid.

And this was chosen by Najmud Din Abi Saeed An Nasafi رحمه الله .

And if he read "Atta" with Ain (ع) instead of "Hattaa" with Ha (ح), it will not be spoilt.

And if he said:

"Sami-alluhu Limal hamidahu" (i.e. he pronounced with Lam (ل) instead of Noon (ن). It is hoped that it (prayer) will not be Faasid.

And if he read:

"Yad'ul-yateemu" with the Sukoon of Dal and neglecting Tashdeed, it will not be Faasid, because of the common suffering.

And if he read:

"Innallazeena amanoo wa amilussaalihati," and then he paused, and read:

"Ulaaika ashaabul-jaheem" it will not be Faasid

قَالُوا تَفْسُدُ

وَيَنْبَغِي أَنْ لَا تَفْسُدَ.

وَذَكَرَ فِي زَلَّةِ الْقَارِي لِلشَّيْخِ الْإِمَامِ حُسَامِ الدِّينِ أَبِي السَّعِيدِ النَّفْسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ:

وَلَوْ قَرَأَ: اللَّهُ السَّمَدُ "مَكَانَ" الصَّمَدِ. بِالسِّينِ لَا تَفْسُدُ

وَهَذَا اخْتِيَارُ نَجْمِ الدِّينِ أَبِي سَعِيدٍ عُمَرَ النَّسَافِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ.

وَلَوْ قَرَأَ "عَتَى" مَكَانَ "حَتَّى" لَا تَفْسُدُ.

وَلَوْ قَالَ "سَمِعَ اللَّهُ لِمَلْ حَمْدَهُ" (بِالْلامِ مَكَانَ النُّونِ) يَرْجَى أَنَّهُ لَا تَفْسُدُ.

وَلَوْ قَرَأَ: "يَدْعُ الْيَتِيمَ بِتَسْكِينِ الدَّالِ وَتَرْكِ التَّشْدِيدِ" لَا تَفْسُدُ لِعُمُومِ الْبَلَوَى.

وَإِنْ قَرَأَ: "إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ" وَوَقَفَ.

وَقَرَأَ: "أُولَئِكَ أَصْحَابُ الْجَحِيمِ" لَا تَفْسُدُ.

And if he did not stop and he joined.
The majority of the Ulama said that it
will be Faasid.

And it is narrated from Abdullah bin
Al-mubarak and Abi Hafs Al-Kabeer
Al-Bukhari and Muhammad Bin
Al-Muqatil, and a group of Ulama of
Murawazati رحمۃ اللہ علیہم, that his Salah
will not be Faasid.

And similar is the decision of Abu Nasr
Al-Maturidi. رحمۃ اللہ علیہ

And if he read:

"Innallaha bareeun minal Mushrikeena
wa rasoolihi" with Kasra of Lam it will
not be Faasid.

And if he read:

"Inna Kunna Munzireena" with Fatah
of Zhaal (ذ), his prayer will definitely
be Faasid.

And it is mentioned in Fatawa Qazi
Khan: And if he read:

"Yad'ul-Yateemi" with the Sukoon of
Daal (د), his prayer will be Faasid.

And similar is that if he read:

"Yatkhuuloona" with Ta instead of
"Yadkhuuloona" (i.e. instead of Daal he
read Ta). his prayer will be fasid.

And if he read:

"Inna Khalaqnāa" instead of "Ja-alnaa",
Or he read: "Iyaka n'abudu" without
Tashdeed of Ya (ی).

In the opinion of the later theologians it
will not be spoilt.

And if he read:

وَلَوْلَمْ يَقِفْ وَوَصَلَ. قَالَ عَامَّةُ الْمَشَائِخِ
تَفْسُدُ.

وَعَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ رَضِيَ اللَّهُ عَنْهُ وَ أَبِي حَفْصِ
الْكَبِيرِ رَضِيَ اللَّهُ عَنْهُ (البخاری)
ومحمد بن المقاتل رَضِيَ اللَّهُ عَنْهُ وَجَمَاعَةٍ مِّنْ
الْمَرَاوِزَةِ..... أَنَّهُ لَا تَفْسُدُ.

وَكَذَا أَفْتَى أَبُو نَصْرِ بْنُ الْمَاتُرِيدِيِّ رَضِيَ اللَّهُ عَنْهُ.
وَلَوْ قَرَأَ: "إِنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ
وَرَسُولُهُ" بِكَسْرِ اللَّامِ لَا تَفْسُدُ.

وَلَوْ قَرَأَ:
"إِنَّا كُنَّا مُنْذِرِينَ" بِفَتْحِ الدَّالِ تَفْسُدُ قَطْعًا.

وَذَكَرَ فِي فَتَاوَى قَاضِي خَانَ، وَلَوْ قَرَأَ:
"يَدْعُ الْيَتِيمَ" بِتَسْكِينِ الدَّالِ تَفْسُدُ.

وَكَذَا لَوْ قَرَأَ: "يَتَخَلُّونَ" بِالتَّاءِ مَكَانَ
"يَدْخُلُونَ" تَفْسُدُ.

وَلَوْ قَرَأَ: "إِنَّا خَلَقْنَا" مَكَانَ "جَعَلْنَا"
أَوْ قَرَأَ "إِيَّاكَ نَعْبُدُ" بِغَيْرِ التَّشْدِيدِ لَا تَفْسُدُ عِنْدَ
الْمُتَأَخِّرِينَ

"Madturirtum" with Ta (ت) instead of Duad (ض), it will not be Faasid.

And if he read: "Madturirtum" with Zaa (ز) or with Zua (ظ), or with Zaal (ذ), it will be Faasid.

And if he read:

"Illa man Khatifal Khatfata" with Ta (ت) in both of them his prayer will be Faasid.

And if he read: "Fahal asaitum" with Suad (ص), it will not be Faasid.

If he read:

"Ash-Shaitanu" with Ta (ت), it will not be Faasid.

And if he read:

"Qul huwallahu ahat" with Ta (ت) of Daal (د), his prayer will be Faasid.

And if he said:

"Allahumma Salli ala Muhammadin" with Seen (س), it will not be Faasid.

And if he read: "Ma Wada'aka" without Tashdeed (ّ), it will not be Faasid.

And if he neglected the Tashdeed

With "Rabb" his prayer will be spoilt.

And if he read:

"Alam Yaj'al Kaidahum fi tazleelin" with Zua (ظ), it will be Faasid.

And if he read:

with Zhaal (ز) his prayer will not be Faasid.

وَلَوْ قَرَأَ "مَا اضْطُرَرْتُمْ" بِالتَّاءِ لَا تَفْسُدُ.

وَلَوْ قَرَأَ: "مَا اضْطُرَرْتُمْ" بِالزَّاءِ أَوْ بِالظَّاءِ أَوْ بِالذَّالِ تَفْسُدُ

وَلَوْ قَرَأَ: "إِلَّا مَنْ خَتَفَ الْخَتْفَةَ" بِالتَّاءِ فِيهِمَا تَفْسُدُ.

وَلَوْ قَرَأَ: "فَهَلْ عَصَيْتُمْ بِالصَّادِ لَا تَفْسُدُ.

وَلَوْ قَرَأَ: "الشَّيْطَانُ" بِالتَّاءِ لَا تَفْسُدُ

وَلَوْ قَرَأَ: "قُلْ هُوَ اللَّهُ أَحَدٌ" بِالتَّاءِ (مَكَانَ الدَّالِ) تَفْسُدُ.

وَلَوْ قَالَ: "اللَّهُمَّ سَلِّ عَلَى مُحَمَّدٍ" بِالسَّيْنِ لَا تَفْسُدُ.

وَلَوْ قَرَأَ: "مَا وَدَعَكَ" بِتَرْكِ التَّشْدِيدِ لَا تَفْسُدُ.

وَلَوْ تَرَكَ التَّشْدِيدَ بِالرَّبِّ تَفْسُدُ.

وَلَوْ قَرَأَ: "أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ" بِالظَّاءِ تَفْسُدُ.

وَلَوْ قَرَأَ بِالذَّالِ، لَا تَفْسُدُ.

And if he read:

"Hamma-Latal-hatabi" with Taa (ت) it
will be Faasid.

وَلَوْ قَرَأَ "حَمَّالَةَ الْحَتَبِ" بِالتَّاءِ تَفْسُدُ.

And if he read:

"Minal-jannati wan-naasi with the
Fatah of Jeem (ج), his prayer will not
be Faasid.

وَلَوْ قَرَأَ: "مِنَ الْجَنَّةِ وَالنَّاسِ" بِفَتْحِ الْجِيمِ^(١)
لَا تَفْسُدُ.

تمت بالخير والعافية

المورخ: ١٦ صفر المظفر ١٤٣٦ هـ مطابق: ٩ ديسمبر ٢٠١٢ء

(١) لِأَنَّ التَّغْيِيرَ فِي الْأَعْرَابِ إِذَا لَمْ يَكُنْ اعْتِقَادُهُ كُفْرًا لَا تَفْسُدُ بِالِاتِّفَاقِ
مَعَ أَنْ مَأْخُذَ الْأَشْتِقَاقِ وَاحِدٌ. كَبِيرِي. تَمَّتْ بِالْخَيْرِ وَالْعَافِيَةِ.



العجالة النافعة



ذخيرة الفاظ

GLOSSARY



Difficult Words and Their Meanings

الف

English	Urdu	Arabic
Allah, God	خدا، اللہ تعالیٰ کا ذاتی نام ہے جو الف سے شروع ہو کر ابد تک رہے گا	اللہ
Alphabet, First letter Alif in Arabic etc.	پہلا حرف، (ابجد)، (عربی، فارسی اردو)	أَلِف (ج) أَلُوْف أَلَفْ
Alf pl. Thousand	ایک ہزار	أَلْف
Father and Mother	باپ اور ماں	أَب و أُم
Endless, Eternal	دائم، ہمیشہ سے قائم رہنے والا	أَبَد
Always, forever	ہمیشہ، رہنے والا، دائمی	أَبَدًا، أَبَدِيًّا أَبَدِيَّةٌ
Needle, pin	سوئی	إِبْرَة
Pure gold	خالص سونا	إِبْرِيْءٌ
Armpit	بغل ج آباط	إِبْط
To refuse, to turn down, reject	انکار کرنا	أَبَى، إِبَاءٌ
To escape run away a fugitive	بھاگا، بھاگنے والا	أَبَى، أَبَى
To get receive, obtain, to take, up, seize , to hold.	پکڑنا	أَلَاخَذَ، أَخَذَ، يَأْخُذُ

English	Urdu	Arabic
When, them all of sudden, whenever	جب، اچانک، دفعۃً	إِذَا، إِذَا
To allow, permit. permission	اجازت	أَذِنَ، يُأَذِّنُ، إِذْنٌ
Call to prayer	آذان دینا	أَذَانٌ
Minaret	مینارہ	مِئْدَنَةٌ
Authorized	اجازت یافتہ	مَأْذُونٌ
Announcer of the hour of prayer.	آذان دینے والا	مُؤَذِّنٌ
Baked brick	اینٹ:	الْأَجْرُ
	بضم الجیم وتشدید الراء، لفظ معرب واحد ته: أَجْرَةٌ؛ آطین یشوی بالنار ویستخدام فی البناء ویعرف باللبن	
Permission	مباح	الْإِبَاحَةُ
Permission, leave	اجازت: الْإِذْنُ وَالْتَّرْخِیْصُ	الْإِجَازَةُ
Unity, agreed upon unanimously, unanimous resolution	الاتفاق - سب کا اتفاق	الْإِجْمَاعُ

Possibility	امکن	الْإِحْتِمَالُ
Wetdream, dreaming	احتلام خواب	الْإِحْتِلَامُ
Narration to give news, to information	مصدر، اُخبّر، اُنْبأ، اُخبّر (خبر دینا)	الْإِحْبَارُ
Specialization	مخصوص حالت	الْإِحْتِصَاصُ، الْإِنْفِرَادُ
Urine and stool	بول و براز، پاخانہ	الْإِحْبَثَانِ
Difference	اختلاف: ضِدُّ الْإِتِّفَاقِ، الخلاف	الْإِخْتِلَافُ
Disagreement	الناتھی عَنْ دلیل	
Enemy territory	دارالحرب، دارالکفر دو حکومتوں کی لڑائی والا ملک مسلمان ہو اور دوسرا کافر	دَارُ الْحَرْبِ: إِخْتِلَافُ الدَّارِ، أَنْ يَكُونَ بَيْنَ الدَّوْلَتَيْنِ حَرْبٌ وَإِحْدَاهُمَا مُسْلِمَةٌ وَالْآخَرَةُ كَافِرَةٌ
Good manner, moral obligation	ادب، عزت	الْأَدَبُ: الْأَدَبُ الْأَخْلَاقِي
Offence	برائی، تکلیف۔ بدی	الْإِسَاءَةُ: الْأَذَى وَالشَّرُّ
Veiling	کپڑا لٹکانا۔ اوپر سے نیچے ڈالنا	الْإِسْبَالُ: إِزْخَاءُ الشَّيْءِ مِنْ أَعْلَى إِلَى أَسْفَلٍ، إِسْبَالُ الْأَزَارِ
Master, teacher	استاد معلم	الْأُسْتَاذُ: أَسَاتِذَةُ الْمَعْلَمِ
Sign, symbol	نشانی، علامت	آثَرُ: آثار
Family	خاندان، فیملی	أُسْرَةٌ

Prisoner	قیدی	أَسِيرٌ: (ج) أَسْرَا، أَسَارَى
Potash; Saltwort	ہاتھ دھونے کا نباتاتی صابون / گھاس جو پرانے زمانہ میں ہوتا تھا	أُشْتَانٌ
Reality, source	جڑ، مصدر منبع	أَصْلٌ
Horizon	کنارہ آسمان	أُفُقٌ: (ج) آفاق
Lie, to tell a lie	جھوٹ	إِفْكٌ أَوْ فِكٌ
A pack saddle	پالان	أَلَاكَافٌ
Skin	کھال، چکی کھال	الْإِهَابُ
Lead (Metal)	سیسہ	الْأُنْدُكُ
Prayer leader, religious leader	امام، راہنما	إِمَامٌ
In front of	آگے، سامنے	أَمَامٌ
To hope, to expect	آرزو، خواہش	أَمَلٌ: (ج) أَمَالٌ
But, then, however	تاہم	إِنَّمَا
Time, Now	اب، وقت آگیا	أَنْ أَلَانَ
Until now	اب تک	حَتَّى الْآنَ
Where, wherever	کہاں	أَيْنَ مَا: أَيُّنَمَا
Wages, pay	بدلہ دینا۔ مزدوری دینا	أَجْرٌ: (ن. ص) أَجْرًا، إِجَارَةً
Reward, recompense	ثواب، آجر	أَجْرٌ: (ج) أَجُورٌ
Fee, fixed rate hire, rent, rental	مزدوری، کرایہ، قیمت	أَجْرَةٌ

Letting, leasing, letting on lease	کرائے پر دینا	إِجَارَةٌ
Lease holder, tenant, employer	کرایہ پر دینے والا، مالک مکان، ملازم رکھنے والا	مُسْتَأْجِرٌ
Labourer, employed employee.	ملازم، مزدور	أَجِيرٌ
Yes indeed, certainly	ہاں	أَجَلٌ
Period, Time, death	مدت، وقت، موت	الْأَجَلُ
Bush, forest.	جھاڑی (شیر کے رہنے کی جگہ)	الْأَجْمَةُ
Forest, Jungle	گھٹنا، جنگل	أَجْمَةٌ، أَجَامٌ
One, anyone, some body unity, oneness	اتوار، واحد، اکیلا	أَحَدٌ، أَحَدِيَّةٌ، الْآحَدُ
Tool, instrument	آلہ	أَدَاةٌ (ج) أَدَوَاتٌ
Anything eaten with bread	شوربہ	إِدَامٌ
Skin, surface of the earth under the sky	چڑا	أَدِيمٌ تَحْتَ أَدِيمِ السَّمَاءِ

ب

English	Urdu	Arabic
Well	کنواں	بُئْرُ (ج) أَبَارُ
Full Moon	چودھویں رات کا چاند	بَدْرُ، اَلْبَدْرُ (ج) بُدُوْرُ
Undertaking, to haste	جلدی کرنا	بَدَرُ (ن) بُدُوْرًا، بِادِرُ، مُبَادَرَةٌ
Extravagant	فضول خرچ آدمی	بَدَرُ (ن) اَلْمُبَدِّرُ
To spend generously	دینا، خرچ کرنا، سخاوت کرنا	بَدَلُ (ن) ض)
Last yesterday night	گزشتہ رات	بَارِحَةُ، اَلْبَارِحَةُ
Door, gate	دروازہ	اَلْبَابُ (ج) اَبْوَابُ
Beginning, starting open opinion, write way, unhesitatingly, at first sight	ابتداء کرنا	اَلْبَدَاءَةُ، بَدَاءٌ، مُبْتَدِئٌ بَادِئُ الرَّأْيِ، بَادِئُ النَّظَرِ
Occurrence simple, natural way, spontaneously	برجستہ	اَلْبَدَاهَةُ
Extension, capabilities abundance, to spread	کشادہ	اَلْبَسْطُ، بَسْطَةٌ، مَبْسُوطٌ
Eye, mental vision to see, penetration, under standing	آنکھ، دیکھنا، دانائی، عبرت، زہری	بَصَرٌ (ج) اَبْصَارٌ، بَصِيرٌ، بُصَارَةٌ

To spite	تھو کنا	بَصَقُ (ن) اَلْبَصَاقُ
A piece (of meat) a portion of night, the number of three upto nine	گوشت کا ٹکڑا، رات کو کچھ حصہ، تین سے لیکر نو تک کی تعداد	اَلْبِضْعَةُ وَبِضْعَةٌ، بِضْعٌ، بِضْعٌ
Duck	بطخ	بَطْ
Belly, Stomach, interior, inside	پیٹ	بَطْنُ (ج) بُطُونٌ
To send, send out, delegation	بھیجنا	بَعَثُ (ج) بُعُوثٌ
Nugatory, vain invalid, false	ضائع	اَلْبَاطِلُ
Part, portion, some of, a few	کچھ	بَعْضٌ
Lord, husband	خاوند	بَعْلُ (ج) بُعُولٌ، بُعُولَةٌ
Trial, distress, misfortune calamity	مصیبت، آزمائش	بَلَاءٌ (ج) بَلَايَاءٌ بَلَاءٌ
Tribulation, necessity need. It has become a general necessity.	ضرورت، احتیاج	بَلَوٌ (عُمُومُ اَلْبَلَوِ)
To build erect, construct, set up, to be based	بنیاد۔ اساس	بَنَى، بِنَاءٌ، بُنْيَانٌ

To be separated, clear, visible, evident. explained	جدائی، طلاقِ بائین	بَيِّنُوْنَةُ، بَيِّن
Plain, obvious ,come out, to be clear	وضاحت، ظاہر ہونا، روشن ہونا	بَانَ يَدِيْنُ، بَيِّنًا
Interval , distance different	واضح فرق	بَوْن
ت		
English	Urdu	Arbic
Destruction	تباہ و برباد ہونا	تَبْ (ن) تَبَّأ
To follow, follower and be followed	پیروی کرنا	(۱) تَبِعْ، اِتَّبَاعْ، تَبَاعْ، تَابِعْ، وَمَتَّبِعُوْ
Tobacco	دُھواں، تمباکو	(۱) تَبْعْ، (۲) تُنْتُنْ، (۳) دُخَانْ، (۴) تَنْبَاقْ
Infront of, face to face opposite,	آگے، سامنے	تَجَاہ
subconscious mind, vision wisdom.	ادراکِ عرفان	تَحْتَ الشَّعُوْر
Dust, dusty, earth	مٹی، دھول، زمین	تُرَابْ، تُرَابِي
Inheritance	میراث، ورثہ	تُرَاثْ
Shield, disk of the sun.	سورج کی ٹکیا	تُرَّاسْ، تُرْسْ، تُرْسُ الشَّمْسِ

Living in ease and luxury	خوش حال، مالدار	تَرَفٌ، مُتَرَفٌ الْحَالِ
Impression, to create the impression	اثر	تَأَثَّرٌ: تَأَثَّرَاتٌ، تَأَثِيرٌ
To regret	افسوس کرنا	تَأَسَّفٌ
To interpret	تشریح و تفسیر بیان کرنا	تَأْوِيلٌ
Decrease, reduction.	کمی کرنا	تَغْفِيفٌ
To make less		
Clear and distinct recitation of the Holy Quran	ٹھہر جانا، آرام سے، تلاوت کرنا	تَرْتِيلٌ
Preference, priority, give preference	ترجیح دینا	تَرْجِيحٌ
Continuity	لگاتار	تَسْلُسُلٌ
To oppose, object opposition,	اعتراض، مخالفت کرنا	تَعَرُّضٌ
Hint, veiled, reference	شکوہ، طعن تشنیع کرنا	تَعْرِیْضٌ
A salutation, a greating	شنا و تعریف	التَّحِيَّةُ
Rubbing the face and hands with soil, (any kind of earth)	تیمم کرنا، ارادہ کرنا	التَّيْمُمُ: الْقَصْدُ، مَسْحُ الْوَجْهِ وَالْيَدَيْنِ بِالتُّرَابِ

Earth, soil, grave	مٹی خاک، قبر	الْتُرَابُ
To spit, spittle, saliva	تھوکنا	الْتَفْلُ
Recital, recitation reading of the Holy Quran	قرآن کی تلاوت کرنا	الْتِلَاوَةُ
Once, sometimes, at another time, once again	دوسری مرتبہ	ثَارَةً: ثَارَةً أُخْرَى
To inquire, Investigation	غور و خوض کرنا	الْتَحَرُّی: الْتَطَلُّبُ، تَحَرُّی الْقِبْلَةِ
A salutation, a greeting	نماز کے لئے	لِلصَّلَاةِ
The straw	سلام پھیرنا، سلام کرنا	الْتَحِيَّةُ
In front of, opposite, face to face.	تیکا	الْتِيْنُ
Recital, recitation, to read	آگے، فرنٹ	الْتَجَاهُ
To ruin, destruction, loss	تلاوت کرنا، پڑھنا	الْتِلَاوَةُ
	ضائع کرنا	الْتَلْفُ

ش

English	Urdu	Arabic
To take revenge, revenge	خون کا مطالبہ کرنا، غضبناک ہونا، بدلہ قصاص	ثَارَ يَأْتِرُ (ف)

Positiveness positivity	ہاں، Yes	الْإِثْبَاتُ: مُثَبِّتٌ، إِثْبَاتٌ
Reliable trustworthy	معتمد، قابل بھروسہ	ثَبَّتَ
Firmness; stability constancy, constance	دوام، ہمیشگی	ثِبَاتٌ
Consolidation	ثابت قدمی، اِسْتِقْلَال	تَثْبِيتٌ
Proof, confirmation	ثابت کرنا	إِثْبَاتٌ
Thickness Consistency	سخت، موٹا ہونا	ثَخْنٌ، ثَخِينٌ، ثُخُونَةٌ
Female breast	پستان، چھاتی	ثَدًى
Piece of bread	ثرید بنانا، روٹی توڑ کر شوربے میں: ڈالنا	ثَرِيدٌ
Blame no harm no restriction	کوئی حرج نہیں، کوئی شرمندگی یا پابندی نہیں	ثَرَبٌ، تَثْرِيبٌ، لَا تَثْرِيبَ عَلَيْكُمْ
To Destroy, ruin	بربادی، تباہی، تَآذِي بِالْوَيْلِ	ثُبُورٌ، وَالثَّبُورُ
To become wealthy or to be rich	مالدار ہونا	ثَرَوْ، ثَرَى
Earth, ground	زمین، گراؤنڈ	ثَرَى
Wealth, riches	دولت، پیسہ	ثَرَوْهٌ
Fox	لومڑی	ثُعْلَبٌ (ج) ثُعَالِبٌ
Hole	سورخ، سوراخ کرنا	ثَقَبٌ (ن) ثَقَبٌ
The power of under standing, penetrating sharp mine, eye. acumen	رائے کامل، عقل کامل، ثاقب الفکر	الْثَّاقِبُ

Hole	سوراخ	الثَّقْبُ
A flock of sheep or goats	بھیڑوں کا ریوڑ	الْثَّلَّةُ
A group of people	لوگوں کی جماعت، فلاں آدمی بھیڑوں	الْثَّلَّةُ فَلَانُ لَا يُفَرِّقُ بَيْنَ الثَّلَّةِ
As it is said: Flanun does not make any difference between human and animal	کے ریوڑ اور جو انسانوں کی جماعت میں فرق نہیں کرتا	وَالْثَّلَّةِ
Excitement	بغاوت، انقلاب	الْتَّوَرَّةُ
agitation, outburst	بیل	ثَائِرُ الرَّائِسِ
Bull, ox	پراگندہ بال	الْتَّوَرُ
Window, divorced woman	شوہر سے جدا شدہ عورت	ثَيْبٌ، اِمْرَأَةٌ ثَيْبٌ

ج

English	Urdu	Arabic
Spats	جرموق، جوتا نما، چمڑے کا جو موزوں کی حفاظت کیلئے پہنا جاتا ہے	الْجَرْمُوقُ: بِضْمٍ الْجَيْنِمِ وَالْمِيمِ فارسی مُعَرَّبٌ، مَا يُلْبَسُ فَوْقَ الْخُفِّ وَقَايَةً لَهُ مِنَ الْمَاءِ أَوْ مِنْ غَيْرِهِ.
Butcher, slaughter	قصابی	الْجَزَارُ

Garment	دوپٹہ، چادر	الْجَلْبَابُ
Major ritual impurity	جنابت، ناپاک ہونا، دور ہونا	الْجَنَابَةُ، جُنُبٌ، التَّبَاعُدُ
Funeral Procession	جنازہ	الْجَنَازَةُ (ج) جَنَائِزُ
Cupping	کھینچنے لگوانا	الْحِجَامَةُ: حِرْفَةُ الْحَجَّامِ
Allowed, permissible	جائز ہونا	الْجَائِزُ: مَا لَا يَنْبَغُ فِعْلُهُ، فَيَعْمُ الْمُبَاحُ وَالْمَنْدُوبُ وَالْمَكْرُوهُ.
In a state of major ritual impurity, one suffering from pollution.	جماع یا انزال سے ناپاک ہونا	الْجُنُبُ: بِضَمِّ الْجِيمِ وَالتَّوْنِ. هُوَ مَنْ أَصَابَتْهُ الْجَنَابَةُ بِجَمَاعٍ أَوْ انْزَالٍ
Permissible	اختیار، اجازت	الْجَوَازُ: مَا كَانَ فِيهِ الْمَرْءُ مُخَيَّرًا بَيْنَ الْفِعْلِ وَالتَّارِكِ

ح

English	Urdu	Arabic
Ritual impurity	بے وضو ہونا، غسل کا فرض ہونا	الْحَدَثُ:
	نجاست کی دو قسمیں ہیں کہ نجاست حکمی ہے اور دوسری نجاست حقیقی، حکمی کی مثال غسل اور وضو ہے جو وضو کا سبب ہے اور دوسری حدث اکبر ہے جو غسل کا باعث ہے	(۱) يَفْتَحُ الْعَاءَ وَالذَّالِ (ج) أَحْدَاثُ (۲) نَجَاسَةٌ حُكْمِيَّةٌ مُوجِبَةٌ لِلْغُسْلِ أَوْ الْوُضُوءِ (۳) الْحَدَثُ الْأَصْغَرُ: مَا يُؤْجِبُ الْوُضُوءَ (۴) الْحَدَثُ الْأَكْبَرُ: مَا يُؤْجِبُ الْغُسْلَ.

Menstruation	حیض والی عورت	الْحَائِضُ: اِسْمُ فَاعِلٍ (ج) حَيْضٍ وَحَوَائِضُ. الْمَرْءَةُ مِنْ وَقْتِ الْحَيْضِ وَهِيَ حَائِضٌ وَحَائِضَةٌ
Galans, Penis	حشفہ۔ ختنہ کی جگہ، شرمگاہ کا اگلا حصہ	الْحَشْفَةُ: بِالتَّخْرِیْكِ، الْقِسْمُ الْمُكْشَوْفُ مِنْ رَأْسِ الذَّكَرِ بَعْدَ الْخْتَمَانِ
Enema, injection	اینما/حقنہ لگانا	الْحَقْنَةُ: وَتُطْلَقُ الْيَوْمَ عَلَى إِدْخَالِ الدَّوَاءِ إِلَى دَاخِلِ الْجِسْمِ بِوَاسِطَةِ الضَّغْطِ، سِوَاءِ كَانَ طَرِيقُ الدُّخُولِ أَمَّ عَنْ طَرِيقِ الْجُلْدِ
Basin, (bā, sen)	حوض / تالاب، ذخیرہ	الْحَوْضُ (ج) أَحْوَاضٌ وَحِیَاضٌ وَحَيْضَانٌ، مُجْتَمِعُ الْمَاءِ بَرًّا لَّهُ

خ

English	Urdu	Arabic
Impurities	ناپاک، پلید	الْغَبَائِثُ: مُفْرَدُهُ الْغَبِیْثُ النَّجَسُ الرَّدِّيُّ الْمُنْكَسَرَةُ
Pottery	ٹھیکری	الْخَزْفُ: الْأَوَانِي الَّتِي تُصْنَعُ مِنْ الطِّينِ ثُمَّ تُشْوَى

The bread, the baker	روٹی، بریڈ	الْخُبْزُ (ج) أَخْبَارُ الْخَبَايَرِ
Except, extract, summary, essence	خلاصہ	الْخُلَاصَةُ
Waist, hip	کمر، چوڑ	الْخَاصِرَةُ (ج) خَوَاصِرُ جَنْبِ الْإِنْسَانِ أَسْعَلَ إِيَّاهُ
Impurities	چاندکی روشنی کا ختم ہو جانا	الْخَبَائِثُ: مُفْرَدَةُ الْخُبَيْثِ، الْقَجَسُ وَالرَّدَى الْمُنْكَسَرَةُ
Pottery	مٹی کا برتن، ٹھیکری	الْخَزَفُ: الْأَوَانِي الَّتِي تُصْنَعُ مِنَ الطِّلِينِ ثُمَّ تُشْوَى
Occultation, eclipse	عاجزی و انکساری	الْخُسُوفُ: ذَهَابُ ضَوْءِ الْقَمَرِ خَاصَّةً كُلًّا أَوْ جُزْءًا
Humbleness, attention	پوری توجہ کرنا	الْخُشُوعُ: خَشَعٌ، خَضَعٌ، وَذَلٌّ وَرَمَى الْبَصَرَ إِلَى الْأَرْضِ، وَخَفِصَ الصَّوْتُ
Concentration .		
To narrate information , report	(مصدر) خبر، الطلاع دینا	الْإِخْبَارُ، أَخْبَرَ، أَنْبَأَ
News, message	اخبار، میوز	خُبْرٌ (ج) أَخْبَارٌ
Khubz, bread	روٹی	خُبْزٌ (ج) أَخْبَارٌ
Sealing	ختم کرنا	خَتَمٌ
To finish the recitation of Quran on a special festive	ختم کرنا، پڑھنا	خَتَمَهُ (ج) خَتَمَاتٌ

End, close, conclusion	ختم	إِخْتِتَامٌ
Cheek	رخسار	خُدُجٌ خُدُودٌ
Specially, particularly	امتیازی حیثیت	الْإِخْتِصَاصُ: الْإِنْفِرَادُ

و

English	Urdu	Arabic
Tanning	چمڑے کا رنگنا، بدبودور کرنا	الدَّبَاغَةُ: إِزَالَةُ النَّتَنِ وَالرَّطُوبَةِ مِنَ الْجِلْدِ لِالْمَوَادِّ خَاصَّةً
Backside, buttocks	پچھلا حصہ	الدُّبُرُجُ أَذْبَارُ
Animal	جانور	الدَّابَّةُ: مَا يَدْبُ عَلَى الْأَرْضِ
Knowledge, penetration acquaintance	شناسی، دانستگی بہ علم	الدَّرَايَةُ
Fatness(of meat)	چربی کا میل	الدَّسْمُ
Urethra	سوراخ ذکر	الْإِحْلِيلُ: مَخْرَجُ الْبَوْلِ
Edible anything eaten with bread	سالن، شوربا	الْإِدَامُ
Way, habit, way of righteous people	طریقہ۔ داب الصالحین صلحاء کا طریقہ کار	دَابُّ
To creep, crawl	رینگنا، آہستہ چلنا	دَبَّ، دَبِيبَ
Backside, buttocks	پچھلا حصہ	الدُّبُرُجُ أَذْبَارُ

To be dirty, filthy, dirt	میل کچیل	الدَّرُن (دَرَن، دَرَن)
Knowledge, acquaintance	دانشگی، علم	الدَّرَايَةُ
Fatness (of meat)	چربی کا میل	الدَّسْمُ
One who calls for, to invite	بلانے والا، دینی دعوت دہندہ، اسباب	الدَّاعِي (ج) الدَّوَاعِي
Reason, cause	دین کی دعوت دینے والی	الدَّاعِيَةُ
To pour out, pour forth to be shed, gush forth, over flow	زور سے اُچھلنا، نکلنا	الدَّفْقُ
Tanning and removing smell from skin	چڑا رنگنا	الدَّبَاغَةُ: إِزَالَةُ النَّتَنِ وَالرَّطُوبَةِ مِنَ الْجِلْدِ لِمَوَادِّ خَاصَّةٍ
Back side	شرمگاہ کا پچھلا حصہ	الدُّبُرُ
Rubbing	ملنا، رگڑنا	الدَّلْكُ، الْفَرْكُ، وَمِنْهُ ذَلِكَ التَّعْلِيلُ بِالتُّرَابِ تَطْهِيرًا أَلَّهُ
More knowledgeable, better information	جاننا، سب سے زیادہ جاننے والا	دَرِي، يَدْرِئِي، أَدْرِي
To understand	سمجھنا، جاننا، سوجھ بوجھ	أَلَا دَارَكَ
Rectification, ammendation correction, to realize the fact	تلافی کرنا، پالینا، کلامِ سابق سے جو غلط فہمی پیدا ہوئی ہو۔ اس کی تلافی کرنا اور وہم کو دور کرنے کا نام استدراک ہے۔	الْإِسْتِدْرَاكُ

Edible, anything eaten with bread	سالن	إِدَامٌ (ج) أَدَامٌ
To rub, rubbing	ملنا، رگڑنا	دَلَكٌ
Leather bucket	ڈول، پانی ٹکالنے کا آلہ	دَلْوٌ (ج) دَلَاءٌ، أَدْلَاءٌ
Tear, teardrop	آنسو	دَمْعٌ، (ج) دُمُوعٌ، دَمْعَةٌ
Always	ہمیشہ شراب پینے والا، پرانی چیز	دَمِنَ (س) أَدْمِنَ: رَجُلٌ مُدْمِنٌ خَمْرٍ
A big vessel of wine	شراب کا بڑا مٹکا	دَنٌّ (ج) دِنَانٌ:
To be soiled, stain dirty	میل، میل کچیل	دَنَسَ
To be astonished, amazed	حیران، تعجب کرنا	دَهَسَ
Oil, grease, lubrication (for the skin)	تیل، روغن، گریس	دُهْنٌ
To be near	قریب ہونا	أَلْدَنُوْا دَنَا (ت) (Danuww)
Approach,	رسائی۔ پہنچ	دَنُوْا
Lower, mean, closer inferior	گھٹیا، کمتر، کمینہ	أَدْنَى، دَنَى
Astonishment, amazement	خوف، گھبراہٹ، پریشانی، حیرت	دَهْشَةٌ
Surprise wonder surprised	بے ہوش، پریشان و حیران ہونا	مَدَّ هُوشٌ

Country, state, power rotation, empire etc	تبدیلی، سرکل، قرائنیں، ملک، طاقت	دَوْلَةٌ (ج) دَوْلٌ
Take it	اسم فعل بمعنی خُذْ یعنی لے لو مثلاً دُونَكَ زَيْدًا - زید کو پکڑو	دُونَكَ

ذ

English	Urdu	Arabic
Wolf	بھیڑیا	ذئْبٌ (ج) ذئابٌ
Flies, Fly	مکھی	ذبابٌ: ذبابَةٌ
Slaughter animal.	حلال جانور، ذبح خانہ	ذَبْحَةٌ: ذَبَائِحُ: مَذْبُوحٌ (ج) مَذَابِجُ
Slaughter house		
To keep preserve, store away	اندوختہ، جمع کیا ہوا	ذَخِيرَةٌ (ج) ذَخَائِرُ
Arm, forearm	بازو، گھٹنی سے لیکر درمیانی انگلی کے سرے تک	ذِرَاعٌ (ج) أَرْجُ: زِرَاعَانِ
To drop excrement	غلاظت کرنا، بیٹ کرنا	ذَرَقَ
Chin	ٹھوڑی	ذَقْنٌ (ج) أَذْقَانُ
Remembrance	یادگار، تذکرہ گانا	ذِكْرٌ: تَذَكُّارٌ
Degradation. Humiliation	تذلیل کرنا	إِذْلَالٌ
A free non-muslim subject living in a muslim country	مسلمان ملک کے شہری	ذِمِّي: أَهْلُ الذِّمَّةِ

To do wrong, commit a sin, a crime, commit an offence	گناہ	ذَنْبٌ (ج) ذُنُوبٌ
Tail, follower	دُم	ذَنْبٌ (ج) اَذْنَابٌ
To forget, forgetfulness	بھول جانا، فراموش	ذَهْلٌ (ج) ذُهُولٌ
Brain, Understanding	دماغ	ذِهْنٌ
Gustatory sense, literary taste	پسند کرنا، چکھنا	ذَوْقٌ (ج) اَذْوَاقٌ
Common, widespread	عام ہونا، پھیلنا	ذَائِعٌ
Famous, widely known	شہرت	ذَائِعُ الصَّيِّتِ
Radio station	ریڈیو اسٹیشن	مِرْيَاعٌ
Broadcasting	براڈ کاسٹنگ	اِذَاعَةٌ
Radio magazine	ریڈیو میگزین	مُجَلَّةُ اِذَاعَةٍ
Bottom, tail, lowest, or near most part	مندرجہ ذیل: نیچے	ذَيْلٌ ذُيُولٌ

English	Urdu	Arabic
Head	سر	رَأْسٌ (ج) رُؤُوسٌ
Directly, straightway	براہ راست	رَأْسًا
Very gladly at your service, just as you wish	سر آنکھوں پر	عَلَى الرَّأْسِ وَالْعَيْنِ

Publicly, in public for all the world to see.	سب لوگوں کے سامنے	عَلَى رُؤُوسِ الْأَشْهَادِ
One at the head, chief chairman, principal	سربراہ	رَئِيسُ (ج) رُؤُوسَاءُ
Opinion, view idea, concept,	رائے، تجویز	رَأْيٌ (ج) آراءُ
Banner, flag	جھنڈا	رَأْيَةٌ (ج) رَأْيَاتُ
Seeing, looking, viewing inspecting	دیکھنا	رُؤْيَةٌ
Eyeservice; hypocrisy	دکھلاوا، ریاکاری	رِءَاءُ (رِءَاءُ) مُرَاءٍ، مُرَاوُونَ
View founder	دیکھنے والی	رَأْيَةٌ (ج) رَأْيَاتُ
Seen, visible the visible things	واضح، آئے سامنے	مَرُئِي، الْمَرُئِيَّاتُ
To be master be lord, have possession. control, authority	پالنے والا، مالک	رَبٌّ (ج) أَرْبَابُ
To gain, profit	نفع، فائدہ	رَبْحٌ (ج) أَرْبَاحُ
Simple interest	سودِ بسیط	رَبْحٌ بَسِيطٌ
Compound interest	سودِ مرکب	رَبْحٌ مُرَكَّبٌ
To bind, tie up	رابطہ بحال رکھنا	رَبَطَ، رَبْطٌ
make fast, attach, connect	تعلق جوڑنا، باندھنا	رَبَّاطٌ

Influential people, those in power	اربابِ حکومت	أَهْلُ الْحَلِّ وَالرَّبِّطِ
Quarter, fourth part	چوتھائی حصہ	رُبْعٌ (ج) أَرْبَاعٌ
Departing, leaving travelling, deceased	رحلت کرنا، کوچ کرنا	إِزْتَحَالٌ
Soft, cheap, concession	سستی چیز	رَخِيصٌ
Marble	سنگ مرمر	رُخَامٌ
Synonymous	ایک دوسرے کے ساتھ معنی میں ملنے جلتے الفاظ	مُتَرَادِفٌ
Refund, refusal rejection	واپس ہونا، کرنا	رَدٌّ
Apostacy from Islam	مُرتد ہونا، اسلام سے منہ پھیر لینا	إِزْتِدَادٌ
To yield, return, rejected apostate.	جھٹلایا ہوا	مَرْدُودٌ
To sprinkle	چھینٹنے، چھڑکنا	رَشَّاشٌ
To be on the rightway	ہدایت	رُشْدٌ
To spray, sprinkle	چھینٹنے مارنا	رَشٌّ
Ratl, a weight in 449.28g:	بارہ اوقیہ کا ایک وزن چالیس تولہ	رَظْلٌ (ج) (ارطال)
Comfortable Luxurious life	آرام دہ، خوشگوار، آسودہ حال	رَفَاهَةٌ

Charm, magic spell	دم کرنا، پھونک مارنا، تعویذ، منتر	رُقِيَّةٌ (ج) رُقِيَ
Stairs, staircase	چڑھنے کا آلہ، زینہ، سُلَّم	مِرْقَاةٌ
To pawn, deposit as security to pledge.	گروی رکھی ہوئی چیز	رَهْنٌ، رَهِيْنٌ
Pawned, pledged	احسان مند، رہن والا	مَرَهُوْنٌ
Garden, neadom kindergarten	باغ، چھوٹے بچوں کا سکول	رَوْضَةٌ، رَوْضَةُ الْأَطْفَالِ
Story, Traditional	روایات، روایتی	رِوَايَةٌ
Narrater of Hadith of the Prophet Muhammad (saw)	بیان کرنا، روایت کرنا، لکھنا حدیث رسول کا راوی	رَوَى (ض) صَفَت رَاوِجُ رِوَاةٌ
Narration of Jurisprudence	صفت، روایت کرنا، حدیث کا بیان کرنا	الرِّوَايَةُ، نَقْلُهُ رِوَايَةُ الْحَدِيثِ
Droppings (of house, camel and the like)	جمع، لید، گوبر وغیرہ	الرَّوْتُ: يَفْتَحُ أَوَّلُهُ وَسَكُونُ ثَانِيهِ جَمْعُ أَوْرَاتٍ
Doubting suspicion	شک و شبہ کرنا	الْأَرْيَابُ
Saliva, spittle	تھوک	الرَّيْقُ
Fertile, cultivated	سیراب ہونا	الرَّيْفُ
Conjunctivitis	آنکھ کی تکلیف، آنکھ کا مرض	الرَّمَدُ: بِالْفَتْحِ، رَمَدَ، يَرْمَدُ، آنکھ کی تکلیف، آنکھ کا مرض
		مَرَضٌ يَصِيبُ الْعَيْنَ

Narration: Narration of Hadith. Narration of jurisprudence	حدیث کے راوی کا حال بیان کرنا	الرِّوَايَةُ: تَقْلُ رِوَايَةُ الْحَدِيثِ : رِوَايَةُ الْمَسْئَلَةِ الْفِقْهِيَّةِ إِسْنَادُهَا إِلَى وَاحِدٍ مِنْ فُقَهَاءِ السَّلَفِ
Dung, droppings of horse, camel, etc.	گوبر	الرَّوْتُ: بفتح أوله وَسَكُونُ
Saliva	تھوک۔ لعاب دہن	تَالِيَةً، (ج) أَرَوَاتُ الرِّيْقُ: اللَّعَابُ وَهُوَ مَاءُ الْفَمِ مَا دَامَ فِيهِ، فَإِذَا خَرَجَ مِنْهُ فَهُوَ بُصَاقٌ

ز

English	Urdu	Arabic
Arsenic	ہڑتال	الرَّزْنِيخُ: يَكْسِرُ الزَّاءُ لَفْظُ مُعَرَّبٌ
Journey provisions	خرچہ سفر	الرَّادُ: الطَّعَامُ الَّذِي يَتَّخَذُ
Crow	کوا	رَاغٌ (ج) زَيْغَانٌ
Roaring	شیر کا دھاڑنا	رَارٌ، زَيْيْرٌ
Foam of Sea	سمندری جھاگ	رَبْدُ الْبَحْرِ
Gist, substance, butter essence.	تازہ مکھن / خالص چیز	الرُّبْدَةُ
To hold back prevent, to drive away with a single cry	منع کرنا	رَجَرَهُ (ن) رَجَرَّ الرَّجْرَةُ الْعَظِيمَةُ (فَإِذَا هِيَ رَجْرَةٌ وَاحِدَةٌ)

Crowd	بھیڑ، اثر دہام (ازدحام) (یومُ الزَّحَام)	الزَّحَامُ
Arsenic, Sulphurate of arsenic	قیامت کا دن ہرتال	الزَّرْنِیْخُ
Allegation	گمان: الزام لگانا	الزُّعْمُ (الْقَوْلُ بِالْأَدْلِيلِ)
Organizer, responsible.	ذمہ دار، کفیل، قوم کا زعیم، لیڈر، سردار	الزَّعِيمُ (ج) زُعَمَاءُ
Leader.	تقریب شادی، عروسی، رسوک شادی	الزَّوْفُ
Nuptials, wedding ceremonies	دلہن کو شوہر کے پاس بھیجنا	الزَّوْفُ (شَبَّ زَوْفٍ)
Wedding procession or bridal right	تنگ گلی، تنگ راستہ	الزُّقَاقُ (ج) اَزِقَّةٌ وَازِقَاقُ
Lane, alley, passage, narrow street.	زکوٰۃ دینا، نشوونما (لہا) نمُو و زیادتِ، پاک کرنا،	الزَّكَاءُ
Flourishing to increase, to grow to be pure, to purify	تذکیہ نفس	زَكَّى (ج) اَزْكِيَاءُ
Purification, chastening	نفس کو پاک کرنا	تَذْكِيَةٌ
Earthquake, shock	زلزلہ، جھٹکا	زَلْزَلَةٌ، زِلْزَالٌ
Error sin, to slip to make a mistake	خطا، گناہ، لغزش	الزَّلَّةُ
slip of the tongue	زبان کی لغزش، غلطی	زَلَّةٌ لِّسَانٍ

Camel halter, nose rope of the camel, rein, bridle;	لگام، ذمہ داری	زِمَامُ (ج) اَزِمَّةٌ
reins of power	حاکم، نظام کے زِمَامِ کار	زِمَامُ الْأَمْرِ
A wood-wind instrument consisting of two pipes to the clarinet.	بانسری، گیت دوہری بانسری، گیت، مزا میر حضرت داؤد علیہ السلام کی دُعاء	زَمَارَةٌ (ج) زَمَامِيْزُ
Musical instrument song of the Prophet David peace be upon him, which is called psalms	اور اس کے مجموعے کا نام زبور ہے	
Single-pipe wood- wind instrument the oboe.	موسیقی کا آلہ	مِزْمَارٌ
Cross thread	زَنَارَ بند، ہندوں کا ہار	الزَّنَارُ
Ascetic, monasticism.	نیک، پارسا، گوشہ نشین، تارک لذات	الزَّاهِدُ
Flowers	پھول	زَهْرٌ (ج) زُهُورٌ اَزْهَرُ
Brilliancy, light, brightness, beauty.	چمک، روشنی، خوبصورتی	زَهْرَةٌ
Al Azhar mosque and university in Cairo.	جامعۃ اظہر، مصر	الْجَامِعُ الْاَزْهَرُ

small mosque; prayer room, obode of a holy man, the tomb of a saint.

کنارہ، نماز پڑھنے کا کمرہ مذہبی
مجلس/خانقاہ

زَاوِيَّةٌ۔

To dress

لباس

زَيَّ، زَيَّا

Deviation, turning a side

ٹیزھا پن

زَيْغٌ

Erring and doing right, wrong and light.

ٹیزھا، غلط اور صحیح راستہ

زَيْغٌ وَسِدَادٌ

س

English	Urdu	Arabic
Remainder, be left	پسی خوردہ	السُّورُ: بِضَمِّ السِّينِ: مَا فَضَّلَ مِنْ طَعَامِ الْإِنْسَانِ وَالْحَيَوَانِ وَشَرَابِهِ
Saira	بچا ہوا	سَيَّر (س)
Rest, left over	بچا ہوا، (جوٹھا)	سُورٌ (ج) اسَاوُ
Rosary, NafI prayer	دعاء، تسبیح، نفل	السُّبْحَةُ: بِضَمِّ أَوَّلِهِ وَسَكُونِ ثَانِيهِ: الدُّعَاءُ وَالتَّقْلُ وَالتَّسْبِيحُ
Tasbeeh		
Covering Screen	پردہ، سکرین جس سے کسی چیز کو چھپایا جاسکے، جو چیز بھی ہو، اور اسی طرح ستارہ کا مفہوم بھی ہے	السُّتْرَةُ: بِضَمِّ أَوَّلِهِ وَسَكُونِ ثَانِيهِ (ج) سُتْرٌ، مَا يُسْتَتَرُ بِهِ كَأَيُّمَا مَنْ كَانَ وَكَذَلِكَ السُّتَارَةُ۔

Lamb	بھیڑ یا بکری کا بچہ۔ مونٹ اور مذکر اس میں برابر و شریک ہیں	السَّخْلَةُ: يَفْتَحُ أَوَّلَهُ وَسَكُونِ ثَانِيهِ (ج) سَخْلٌ اِسْمٌ لِلْمَوْلُودِ حِينَ يُولَدُ مِنْ أَوْلَادِ الضَّأْنِ وَالْمَعَزِ جَمِيعًا لِلذَّكَرِ وَالْأُنْثَى
Dung, manure	جانور کا فضلہ۔ گوبر۔ لید، میٹگن	السَّرِجَيْنِ: يَفْتَحُ السَّيْنِ وَكَسْرُهَا وَسَرِقَيْنِ لُغَةً فِيهِ لَفْظٌ مُعَرَّبٌ
Tooth Pick, Miswaak	مسواک کرنا	السِّوَاكُ: يَكْسِرُ السَّيْنِ السِّوَاكُ.
Prayer for rain	بارش کیلئے دعا کرنا	الْإِسْتِسْقَاءُ: الدُّعَاءُ لِطَلَبِ السَّقْيَاءِ الدُّعَاءُ بِنَزُولِ الْمَطَرِ
Appeal for help, seeking help against the enemy	مدد چاہنا	الْإِسْتِعَانَةُ: طَلَبُ الْمُسَاعَدَةِ: طَلَبُ الْعَوْنِ لِيَتَحَقَّقَ النُّصْرُ عَلَى الْعَدُوِّ.
To clean oneself after defecation	نجاست کو قبل اور دُبر سے دور کرنا	الْإِسْتِنْجَاءُ: إِزَالَةُ النَّجْوِ، وَهِيَ الْعَذِيرَةُ إِزَالَةُ النَّجَسِ عَنْ مَخْرَجِهِ مِنَ الْقُبْلِ وَالذُّبْرِ
Sniffing water in the nose with pressure of breath	ناک میں پانی چڑھانا، سانس کے ذریعے کھینچنا	الْإِسْتِنْشَاقُ: ادْخَالُ الْمَاءِ وَجَذْبُهُ بِالنَّفْسِ

Request an explanation enquiry	دریافت کرنا۔ کسی چیز کی وضاحت چاہنا	الْإِسْتِفْسَارُ: طَلَبُ الشَّرْحِ وَالْتَوْضِيحِ
Purification by stone	چھوٹے کنکروں کے ساتھ استنجاء کرنا	الْإِسْتِجْمَارُ: الْجِمَارُ، الْحِجَارَةُ الصِّغَارُ، وَالْإِسْتِجْمَارُ: الْإِسْتِنْجَاءُ بِالْحِجَارَةِ
Left over remain be left to remain	جوٹھا، بچا کھچا، پس ماندہ	السُّورُ، سُورٌ (ج) أَسَارٌ
Question case, issue matter affair, request answerable, responsibility	دریافت کرنا، پوچھنا جواب دہ ہونا	سَأَلَ: مَسْئَلَةٌ (ج) تَسَالٌ مَسْئُولٌ، مَسْئُولِيَّةٌ
Curse, abuse	گالی گلوچ دی	سَبَّ (ن)
To blaspheme, swear	گالی دینا	السَّبُّ
To swim, to float	تیرنا	سَبَّحَ، يَسْبَحُ (ف)
Swimming	تیرنا	سَبَّاحَةٌ
To praise glorify by saying	اللہ کی حمد و ثنا اور تسبیح بیان کرنا	التَّسْبِيحُ
Rosary	تسبیح	مُسَبَّحَةٌ
Index finger	شہادت کی انگلی	مُسَبَّحَةٌ
Grandson, tribe	نواسا۔ اولاد کی اولاد (پوتا)	سَبْطٌ (ج) أَسْبَاطٌ

To make fresh wudu, To perform the natural ablution properly	تازہ وضو کرنا	أَسْبَغَ الْوُضُوءَ
Competitor, getting ahead, spontaneously	آگے بڑھ جانا، آگے کرنے والا	سَبَقَ (ن.ض) مُسَابِقٌ، مُسَابَقَةٌ
Unprecedented	جو پہلے سے نمازی حاضر و موجود نہ ہو، تاخیر سے آنے والا	غَيْرِ مَسْبُوقٍ
Teacher	استاد، معلم	أُسْتَاذُ (ج) أَسَاتِذَةٌ
Covering, to cover, protection, shield	ڈھال - پردہ، سترہ کرنا (نمازی کے آگے)	سُتْرَةٌ، سِتْرٌ، سُتُورٌ، سِتَّارٌ
To speak in rhymed prose	فصاحت سے بولنا	سَجَعَ، سَجَعَةٌ
Time before daybreak early morning	سحری کرنا	سَحَرٌ (ج) أَسْحَارٌ
Last meal before day break during the month of Ramadan.	سحری کے وقت کھانا، بریک فاسٹ	سُحُورٌ
Mirage	چمکتی ریت	سَرَابٌ
Dung, manure	گوبر، کھاد	السَّرَجِينُ
Waste, extravagance	فضول خرچی	سَرَفٌ (ج) إِسْرَافٌ
Rubbish, dirt, throwing place	کوڑا کرکٹ، کوڑا خانہ، کوڑا کرکٹ پھینکنے کی جگہ	السُّبَاطَةُ

To speak in rhymed

مُسَجِّجِي وَمُقَفِّي كَلَامٍ بُولَانَا

السَّجْعُ (ف)

prose

To Register index, records,

خط پر مہر لگانا

السَّجَلُ (ج) سَجَلَاتٌ، سَجَّيْلٌ

pebble

A valley's name in the

جہنم کی ایک وادی

السَّجِّينُ

Hell

Habit

ہ

طبیعت، عادت

السَّجِيَّةُ (ج) سَجِيَّاتٌ

Haram, dirty thing

حرام اور خبیث کماٹی

السُّحْتُ (ج) أَسْحَاتٌ

To let hanging down or

کپڑا لٹکانا

السَّدْلُ - سَدَلٌ، سَدَلًا (ن، ص)

fall down

Navel

ناف

السُّرَّةُ

Menstruation

وہ خون جو عورت کو حیض اور نفاس

الْإِسْتِغَاظَةُ: سَيْلَانُ الدَّمِ

کے علاوہ دنوں میں آتا ہو

مِنْ فَرْجِ الْمَرْءَةِ فِي غَيْرِ أَيَّامِ

الْحَيْضِ وَالنِّفَاسِ

Praiseworthy,

مستحب وہ عمل ہے جس کا درجہ سنت

الْإِسْتِحْبَابُ: مَيْلُ النَّفْسِ

Recommended

مؤکدہ سے بہت کم ہے اور سنت

إِلَى الشَّيْءِ النَّدْبُ. مَرْتَبَةٌ فِي

admiration

مؤکدہ وہ ہے جس کے رسول اللہ

الْحُكْمِ أَذْنَى مِنْ مَرْتَبَةِ

نے چند مرتبہ کرنے کے بعد چھوڑ دیا

السُّنَّةِ الْمَوْكَّدَةِ: مَا فَعَلَهُ

ہو

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَوْ مَرَّتَيْنِ ثُمَّ تَرَكَهُ

Application of discretion in a legal decision	قیاس کا چھوڑ دینا استحسان کہلاتا ہے	الْإِسْتِحْسَانُ: عَدَّ الشَّيْءَ حُسْنًا. تَرَكَ الْقِيَاسَ تَحْقِيقًا لِمَقْصِدِ الشَّارِعِ، أَلْعَدُولُ بِالْمَسْئَلَةِ عَنْ حُكْمِ نَظَائِرِهَا إِلَى حُكْمِ آخَرٍ لَوْجِهٍ أَقْوَى بِمُقْتَضَى، يُقْتَضَى هَذَا الْعَدُولُ
Prayer for rain	نزولِ بارش کی دعاء، صلوٰۃ استسقاء	الْإِسْتِسْقَاءُ: الدُّعَاءُ لِطَلَبِ السَّقْيَاءِ الدُّعَاءُ بِنَزُولِ الْمَطَرِ
Appeal for help	المساعَدۃ: مدد مانگنا، مدد چاہنا	الْإِسْتِعَانَةُ: طَلَبُ الْمُسَاعَدَةِ: طَلَبُ الْعَوْنِ يَتَحَقَّقُ النَّصْرُ عَلَى الْعَدُوِّ
To remove dirt from the front side or from the back side to front	قبل اور دگل سے نجاست کا دور کرنا جبکہ وہ مخرج میں موجود ہو	الْإِسْتِنْجَاءُ: إِزَالَةُ التَّحَوُّ! وَهِيَ الْعَذَرَةُ. إِزَالَةُ النَّجَسِ عَنْ مَخْرَجِهِ مِنَ الْقُبْلِ أَوِ الدُّبْرِ.
Sniffing	ناک میں پانی ڈالنا اور سانس کے ذریعے اوپر کھینچنا	الْإِسْتِنْشَاقُ: إِدْخَالُ الْمَاءِ وَغَيْرِهِ مِنْ أَنْفٍ وَجَذْبُهُ بِالنَّفْسِ.
Request an explanation, enquiry	وضاحت چاہنا	الْإِسْتِفْسَارُ: طَلَبُ الشَّرْحِ وَالتَّوْضِيحِ

Small stone Purification by stone	چھوٹے کنکروں سے استنجاء کرنا	الْإِسْتِجْمَارُ: الْجِمَارُ، الْحِجَارَةُ الصَّغَارِ، وَالْإِسْتِجْمَارُ: الْإِسْتِنْجَاءُ بِالْحِجَارَةِ.
Using of the stone in removing the dirt	نجاست کے استعمال دور کرنے کے لئے سٹون کا استعمال کرنا	الْإِسْتِعْمَالُ الْجِمَارِ (الْحِجَارَةِ) فِي إِزَالَةِ النِّجَاسَةِ
Accompany	سنگت،، معیت	الْإِسْتِصْحَابُ، اللَّزُومُ
Terminology	اصطلاح، مخصوص جماعت کا اتفاق	الْإِصْطِلَاحُ: إِتِّفَاقُ طَائِفَةٍ مَّخْصُوصَةٍ
Praiseworthy, admiration	حکمِ استجابی	الْإِسْتِحْبَابُ: مَيْلُ النَّفْسِ إِلَى الشَّيْءِ: التُّدْبُ: مَرْتَبَةٌ فِي الْحُكْمِ أَذْنَى مِنْ مَرْتَبَةِ السُّنَّةِ الْمَوْكَدَةِ مَا فَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ تَرَكَهُ
Application of discretion in a legal decision. Approval, consent.	اچھا کام کرنا استحسان کہلاتا ہے	الْإِسْتِحْسَانُ: عَدُّ الشَّيْءِ حَسَنًا. تَرْكُ الْقِيَاسِ تَحْقِيقًا لِمَقْصِدِ الشَّارِعِ، الْعُدُولُ بِالسُّؤْلَةِ عَنْ حُكْمِ نَظَائِرِهَا إِلَى حُكْمِ آخَرٍ لَوْجِهَ أَقْوَى يَقْتَضِي هَذَا الْعُدُولُ

Good deed, benefaction; charity, advantages, merits	نیک، بھلائی، اچھائی	الْحَسَنَةُ (ج) حَسَنَاتٌ
Approved, commendable, pleasant, agreeable.	اچھا عمل	مُسْتَحْسَنٌ
Grief, sorrow, exhausted	افسوس خست بھرا عمل	حَسْرَةٌ
What a pity, too bad	اظہار افسوس کرنا	وَاحْصَرَتَاہُ
Bareheaded, hatless	ننگے سر	حَاسِرُ الرَّأْسِ
Offence	تکلیف، اذیت	الْإِسَاءَةُ: الْأَذَى وَالشَّرُّ أَقْلُ مِنَ الْكَرَاهَةِ التَّحْرِيمَةِ، وَأَعْلَى مِنَ الْكَرَاهَةِ التَّنْزِيهِةِ
Veiling	سریا کا ندھے پر کپڑا لٹکانا	الْإِسْبَالُ: إِزْحَاءُ الشَّيْءِ مِنْ أَعْلَى إِلَى أَسْفَلٍ.
Cellar, basement	تہ خانہ	السَّيْرَدَابُ
Prescribed (as Sunna)	سنت طریقہ	الْمُسْنُونُ
Science of Islamic Tradition.	سند والی چیز، مستند	الْمُسْنَدُ
To be or to become bad evil, hurt, deteriorate.	بگاڑ، خرابی، بُری، فتنج و بُرا ہونا	السُّوَاءُ (سَاءٌ يَسُوءُ)
A small stick do clan the teach	مصدر، مسواک	السَّوَاكُ

ش

English	Urdu	Arabic
Street	گلی	شَارِعٌ
Sheep	بکری	شَاةٌ
Matters	معاملہ۔ بڑے بڑے امور	شَأْنٌ (ج) شُؤُونٌ
Clamity, bad luck, misfortune evil omen. misery	بُرائی، منحوس، مصیبت	شَنْمٌ، شُؤُومٌ (ك)
Tea	چائے	شَاۓ
Youth, youngman	نوجوان	شَابٌ
Youthness	نوجوانی	شَبَابٌ
Habit	خصلت، عادت	صَيِّمَةٌ (ج) شَيِّمٌ
Moustache	مونچھ	شَارِبٌ (ج) شَوَارِبٌ
Irregular ,abnormal decision	نادر، شاذ، قاعدہ، قیاس	شَاذٌ: اَلْقَوْلُ الشَّاذُّ: اَلْحُكْمُ النَّادِرُ اَلْوُجُودُ اَلْبُخَالِفُ لِلْقِيَاسِ. اَلْحُكْمُ الشَّاذُّ
Irregular Tradition (rare)	شاذ حدیث	اَلْحَدِيثُ الشَّاذُّ
Span	باشت (گٹھ)	اَلشَّبْرُ
To satisfy one's appetite, eat one's full	سیراب ہو جانا	اَلشَّبْعُ

Confusedness suspicion	شك (Doubt)	الشُّبْهَةُ: الْتِبَاسُ
winter	سردی کا موسم	الْشِّتَاءُ
To abuse	گالی دینا	الْشُّمُّ
Injury	زخم	الْشَّجَّةُ
Sullen Malice	دل میں حسد، حقہ دشمنی اور عداوت کا رکھنا	الْشَّحْنَاءُ
Commentary	تشریح و ضاحت	الْشَّرْحُ (ج) شُرُوحٌ
Islamic Law	شریعت	الْشَّرْعُ: مَا أَظْهَرَهُ اللَّهُ تَعَالَى لِعِبَادِهِ مِنَ الدِّينِ
Shark partner, conspicuous paganism	شرک کرنا	الْشِّرْكُ: شَرِكٌ وَاشْرَكَ
share paganism partner. polytheism, infidelity.	نَصِيبٌ، حِصَّةٌ، شِرَاكٌ	وَالنَّصِيبُ، الْمُشَارِكُ، اِعْتِقَادُ تَعُدُّدِ الْاِلَهِةِ الشِّرْكُ الْاَعْظَمُ
Division, half	کنارہ، ناحیہ، نصف	الْشَّطْرُ: قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
Mottos symble	طور طریقہ، نشانی، علامت	الْشَّعَارُ
Sign, Shymble	علامت - ج شعائر	الشَّعِيرَةُ
Poet	شعر کہنے والا	الشَّاعِرُ (ج) شُعَرَاءُ
Hair	بال	الشَّعْرُ (ج) أَشْعَارُ
Knowledge I wish I knew would that I knew	افسوس	شَعْرٌ لَيْتَ شِعْرِي

Intercession, mediation	شفاعت و سفارش کرنا	شَفَاعَةٌ
Mediator, intercession intercessor.	شفاعت کرنے والا	شَفِيعٌ
Transparencey	شفافیت	شَفَافِيَّةٌ
Transparent, thin flimsy.	صاف ستھرا	شَفَافٌ
Edge brink, rim	کنارہ	شِفَاءٌ
Cure healing recovery	صحت، شفایابی	شِفَاءٌ
To be very close. On the verge, on the brink of death, ready to die.	کنارے پر	شَفُوْ شِفَاءٌ
The patient has reached on the point of death or caused him disapointment	اس کو مایوسی کے کنارے تک پہنچا دیا۔ محرومی کے کنارے تک	أَشْفَى الْمَرِيضُ عَلَى الْمَوْتِ أَشْفَى بِهِ عَلَى حَاقَّةِ الْيَأْسِ
Labial Letters	ہونٹ سے ادا ہونے والے حروف	الْحُرُوفُ الشَّفْوِيَّةُ
Ray, beam	روشنی	شُعَاعٌ (ج) أَشْعَةٌ
Lamp	قندیل	الشَّعْلُ وَالْمَشْعَلَةُ: قَنْدِيلٌ (ج) مَشَاعِيلُ
Evening twilight	سفیدی، سُرخِی	الْشَّفَقُ: بَفَتْحِ الشَّيْنِ وَالْفَاءِ مِنْ شَفِيعٍ (ج) أَشْفَاقُ: النَّاحِيَةُ الْجُمْرَةُ الَّتِي تَظْهَرُ فِي الْأَفْقِ مِنْ بَعْدِ مُغِيبِ الشَّمْسِ إِلَى عِشَاءِ الْآخِرَةِ.

Compassion, sympathy	مہربانی، ترس کھانا	الْشَّفَقَةُ
Apartment, flat	عمارت، فلیٹ جو مختلف بیوت پر مشتمل ہو	الْشُّقَّةُ: الْبَيْتُ فِي عِمَارَةٍ تَشْتَمِلُ عَلَى بُيُوتٍ مُتَعَدِّدَةٍ
To paralyse, paralysis	جسم کا شل ہو جانا، فالج زدہ ہونا	الْشَّلْلُ: تَعْطَلُ الْعَضْوُ عَنِ الْعَمَلِ
Allegation, Testimony deposition.	جی گواہی دینا	الشَّهَادَةُ: شَهِدَ (س) (ج) شَهَادَاتٍ الْأَخْبَارُ بِحَقِّ شَخْصٍ عَلَى غَيْرِهِ عَنْ مُشَاهَدَةٍ وَعَيَانٍ لَاعَنَ تَحْمِيْنٍ وَحُسْبَانٍ
False evidence	جھوٹی گواہی دینا	شَهَادَةُ الزُّوْرِ
Month	مہینہ	الشَّهْرُ (ج) أَشْهُرٌ وَشُهُورٌ
Publicity, reputation	شہرت و ناموری	الشُّهُرَةُ
Appetite, desire of a woman...	شہوت	الشَّهْوَةُ: شَهَادٌ وَشَهْيٌ (ج) أَشْهِيَّةٌ وَشَهَوَاتٌ طَلَبُ النَّفْسِ مَا يُلَا لِمَهَا طَلَبُ النَّفْسِ الْجَمَاعِ
Widespread, well known, universal	شائع ہونا۔ پھیل جانا	شَائِعٌ
Common	وہ چیزیں جس میں آبادی کے سب لوگ شامل ہوں۔ مشترکہ	مَشَاعٌ، وَمُشَاعٌ: مُشْتَرَكٌ مَشَاعٌ الْقُرَى

Like, similar quantity

الشَّيْءُ: (ج) أَشْيَاءٌ. هَذَا شَيْءٌ
ذَلِكَ. وَنَزَلُوا مَوْضِعَ كَذَا أَوْ شَيْعَةٍ.

To disfigure, disgrace,
defect

شَيْئٌ. شَانَ يَشِينُ (ض) عيب

ص

English	Urdu	Arabic
To pour, pour forth to cast etc.	ڈالنا، انڈیلنا	الْصَّبُّ
Morning, dawn	صبح	الْصُّبْحُ
Beauty	خوبصورتی	الْصَّبَاحَةُ
Patient	صبر کرنے والا	الْصَّابِرُ
Finger, toe	انگلی	إِصْبَعٌ (ج) أَصَابِعُ
To stain	رنگنا	الْصَّبْغُ
To be healthy correct perfect sound	صحیح، درست، صحت مند	الْصَّحِيحُ
Volume, book copy of the Quran	قرآن مجید، مقدس کتاب، صحیفہ	الْبُصْحَفُ (ج) مُصَاحِفُ

To regain consciousness	بیدار ہونا، ہوش میں آنا، مطلع کا	الصَّحْوَةُ
	صاف ہونا	
To recovery of consciousness, awaking.	ہوش مند ہونا	الصَّحْوُ، صَحْوَةٌ
Approval	منظوری، دل کی آواز	الْإِسْتِصْوَابُ
Technical term terminology idioms	خاص اصطلاح	الْإِصْطِلَاحُ (ج) إِصْطِلَاحَاتُ
Agreement, convention practice	رضامندی، روایتی، عملی	إِصْطِلَاحُ
Leaders, noble men	گنے چنے، لوگ، لیڈر	الصَّنَادِيدُ
Good deed	احسان، بھلائی، اچھائی	الصَّنِيْعَةُ: إِحْسَانٌ (ج) صَنَائِعُ
Monk's cell, hermitage	گرجا، راہب کی کوٹھڑی، گوشہ تنہائی کنیا	الصُّومَعَةُ
Two front teeth, To become, visble, appear	چاشت کے وقت کا ظہور	الضَّوَا حِقُ (ض) الضُّحَى
Forenoon	چاشت کا وقت، صلوٰۃ ضحیٰ ضحوة کبریٰ	الصُّحُو، وَالضُّحُوَّةُ
Slaughter animal	قربانی	الْأَضْحِيَّةُ
Slaughtering day	قربانی کا دن	يَوْمُ الْأَضْحَى
Destruction, go astray	گمراہی۔ باطل، ہلاکت	الضَّلَالَةُ

To be in error	گمراہ ہونا	ضَلُّ، ضَلَالًا، ضَلَالَةٌ
Security responsibility	ذمہ داری، حفاظت	الضَّمانَةُ
Light, brightness	روشنی، ضیاء	الضَّوْءُ
Narrow	تنگی	الضَّيِّقُ
Narrow minded	ذہنی کمزوری، تنگ نظری	ضَيِّقُ الْعَقْلِ

ط

English	Urdu	Arabic
Kitchen	پکایا، پاورچی خانہ	طَبَخَ، مَطْبَخٌ
Printing press ,Printed material.	طبع شدہ	طَبَعَ: مَطْبُوعٌ
To reject , or to throw away	لوٹانا، واپس کرنا	طَرَدَ، اِطْرَادًا، اِسْتِطْرَادًا
Food, meal, restaurant	کھانا، ہوٹل	طَعَامٌ، مَطْعَمٌ
Information, to inform study, research, investigation	اطلاع دینا، حاصل کرنا	اِسْتَطْلَاعٌ، اِطْلَاعٌ
Divorce	طلاق - تین طلاق دیکر فارغ کر دینا	الطَّلَاقُ
Definite divorce	تین طلاقیں دینا	طَلَّاقٌ بِالثَّلَاثَةِ

revocable divorce	ایسی طلاق جو رجوع کے قابل ہو	طَلَّاقٌ رَّجْعِيٌّ
Free unlimited	آزاد، فری۔ بے قید	مُطْلَقٌ
Voluntariness, Nawafil	نقلی عبادت	تَطَوُّعٌ
Pure	پاک۔ نجاست سے خالی	الطَّاهِرُ: مَا خَلَا مِنَ النَّجَاسَةِ
Cooking	پکانا	الطَّبْخُ
Physician, Medical doctor,	معالج	الطَّبِيبُ: يَفْتَحُ الطَّاءِ (ج) أَطْبَبَهُ. وَأَطْبَاءُ. الْحَاذِقُ بِالْأُمُورِ وَالْعَارِفُ بِهَا وَبِهِ سُمِّيَ مُعَالِجُ الْمَرَضِ
Driving away, throwing	پھینکنا	الطَّرْدُ
Large basin	تھالی، بکین	الطَّسْتُ
Scant, perfume	خوشبو	الطِّيبُ
Cleanliness	صفائی، پاکیزگی، وضو کرنا	الطَّهَارَةُ

ظ

English	Urdu	Arabic
Outwordly and inward qualities	ظاہر اور باطن	ظَاهِرًا وَبَاطِنًا
Nail	ناخن	ظُفْرٌ (ج) أَظْفَارٌ
Victory,	کامیابی	ظَفْرٌ

Triumph. Allah's shadow,	اللہ کا سایہ	ظِلُّ اللّٰهِ
Shadow	سایہ	ظِلٌّ
To be, to become	ہو گیا	ظَلَّ
Tyrant, oppressor, tormentor, unjustly treated	ظالم ظلم کرنے والا مظلوم جس پر ظلم کیا جائے	ظَالِمٌ وَمَظْلُومٌ
To think, opinion,	گمان۔ خیال، روہم	ظَنٌّ، ظُنُونٌ
Resting on mere assumption,	مبنی بر گمان	ظَنِّيٌّ
Helper assistant	مدد۔ تعاون کرنے والا	ظَهِيْرٌ
In their midst, among them	اُن کے درمیان	بَيْنَ ظَهْرٍ اِيْنِهِمْ
Midday	نصف النہار۔ دوپہر	ظَهِيْرَةٌ
Phenominon. Phendogy	مظاہر قدرت کے متعلق، غیر معمولی حیرت انگیز	مَظْهَرٌ (ج) مَظَاهِرُ: ظَاهِرًا
Islamic form of divorce, consisting in the words of repudiation. For example:	بیوی کو ماں کے ساتھ تشبیہ دینا	ظَهَارٌ
You are to me like my mother's back	جیسے تو میری ماں کی طرح ہے	اَنْتِ عَلَيَّ كَظَهْرِ اُمِّي

ع

English	Urdu	Arabic
To Worship	عبادت کرنا	الْعِبَادَةُ
Hastly prepared work / rushed job	جلدی میں کوئی کام کرنا	الْعُجَالَةُ
To dough	گوندھا ہوا آٹا	الْعَجِينُ
Not being, non-existing	نہ ہونا، معدوم ہونا	الْعَدَمُ
Virgin / maiden	کنواری	الْعَذْرَاءُ، فَتَاةٌ عَذْرَاءٌ
Darkness, gloom	اندھیرا	عَشَوَاءُ
Cause and effect	سبب، اور مسبب	الْعِلَّةُ وَالْمَعْلُولُ
Sort of life, way of living	زندگی کے احوال	الْعَيْشُ، وَالْعَيْشَةُ
To plait	بالوں کی چوٹی بنانا یا گوندھنا	الْعَقْصُ
Common need, suffering generality	عام ضرورت	عَمُومُ الْبَلَوِ
To have a confidence trust, faith	اعتماد کرنا	الْإِعْتِبَارُ
Moderation	میانہ روی	الْإِعْتِدَالُ
Objection, criticism, resistance, opposition	اعتراض کرنا	الْإِعْتِرَاضُ

Cecession, withdrawing
from office, after sexual
or before completion the
practice, cohabitation.

علیحدہ ہونا

الْإِعْتِزَالُ

Grasping, catching to
hold of any thing for
defence.

مضبوطی سے پکڑنا

الْإِعْتِصَامُ

Confidence, faith, belief

اعتقاد کرنا

الْإِعْتِقَادُ

Reliance, trust ,
confidence.

بھروسہ کرنا

الْإِعْتِمَادُ

Concern, sympathy

توجہ دینا

الْإِعْتِنَاءُ

Miraculous

عاجز کرنا، معجزہ

الْإِعْجَازُ

Bedouin an Arab of the
desert

دیہات کارہنے والا

الْأَعْرَابُ

Muscles; nerves

پٹھے، اعصاب

الْأَعْصَابُ

Flags, banners

جھنڈے

الْأَعْلَامُ

Announcing

اعلان کرنا

الْأَعْلَامُ

م

English

Urdu

Arabic

Water

پانی

الْمَاءُ (ج) مِيَاهُ

Running water	جاری، بہتا ہوا پانی	الْمَاءُ الْجَارِيُّ
Abundance of Water	وافر مقدار میں پانی	الْمَاءُ الْكَثِيرُ
Used water	استعمال شدہ پانی	الْمَاءُ الْمُسْتَعْمَلُ
Absolute, fresh water, neither has smell, no colour and it was not used for Raf-e-Hadth, no dir was fallen, although it is in little quantity.	مطلق، بے قید، پانی	الْمَاءُ الْمَطْلَقُ: الْمَاءُ لَا طَعْمَ لَهُ وَلَا رَائِحَةَ وَلَا لَوْنٌ وَلَمْ يُسْتَعْمَلْ فِي رَفْعِ الْحَدَثِ وَلَمْ تَحُلْ فِيهِ نَجَاسَةٌ إِنْ كَانَ قَلِيلًا
Fluid, liquid	بہنے والا لیکوڈ	الْمَائِعُ
Condolence	ما تم کرنا، میت پر لوگوں کا جمع ہو کر اظہار تعزیت کرنا، افسوس کرنا	الْمَنَامُ
Praying behind an imam	اقتداء کرنا، مقتدی	الْمُؤْتَمُّ
The who performs the marriage ceremonies.	ڈھٹائی کے ساتھ، حیلہ واسقاط کا فتویٰ دینے والا	الْمُفْتِي الْمَاجِنُ
One who is authorised with limited legal right	اجازت یافتہ، تصرف کرنے والا	الْمَازُونُ
The tip of the nose	ناک کا بانسہ، ہڈی	الْمَارِنُ

Apron	چادر اور اپرن	الْمُزْرُ (ج) مَازِرٌ، مِنْ أَرِ، الْأَزَارُ
Cattle	مویشی، اونٹ، گائے وغیرہ	الْمَاشِيَّةُ (ج) مَوَاشٍ، الْإِبِلُ وَالْبَقَرُ وَيَدْخُلُ فِيهِ الْجَمُوسُ وَالْغَنَمُ يَدْخُلُ فِيهِ الْمَاعِزُ وَالْخَيْلُ
Revert, resource.	مرجع، انجام	الْبَالُ، أَلْ يُوْوَلُ (ن)
Storeup, provision, support with provision	خوراک، سختی و بوجھ	الْمُونَةُ
Reality, essence	کسی چیز کی حقیقت و اصلیت کا جاننا	الْمَاهِيَّةُ بِكسرِ الهاءِ نِسْبَةً إِلَى مَا هُوَ (ج) مَا هِيَاتٌ بِالْكَنْهَةِ بِكَنْهِ الشَّيْءِ وَحَقِيقَتُهُ
Lawful, permissible	مباح، اجازت	الْمُبَاحُ
Undertaking; initiation	جلدی کرنا، مسارعت	الْمُبَادَرَةُ
'Mubara-at'. Divorce by mutual consent without any compensation	بری ہونا، (میں تم سے علیحدہ ہو گیا)	الْمُبَارَاةُ بَرَاءَتٌ مِنْ نِكَاحِكَ
Expedition, being with hastening toward...	جلدی کرنا	الْمُبَادَرَةُ
Sexual intercourse, copulation	مباشرت، ہمبستری کرنا	الْمُبَاشَرَةُ

Carrying out the thing by himself	امور کو براہ راست انجام دینا	مَبَاشَرَةُ الْأُمُورِ . أَنْ تَلِيَهَا بِنَفْسِكَ
Touching with passion or without desire	یعنی شہوت کے ساتھ یا بغیر شہوت کے چھونا	الْمَلَامَسَةُ بِغَيْرِ حَائِلٍ بِشَهْوَةٍ أَوْ بِغَيْرِ شَهْوَةٍ
To meet the couple with desire in touching each other's parts without natural sex.	یعنی میاں بیوی کا محفوظ جگہ پر اکٹھا ہونا اور کوئی رکاوٹ بھی نہ ہو اور مرد کا اور عورت کا ایک دوسرے کے جسم کو چھونا، ایک دوسرے کی شرمگاہ کا ملنا، لیکن دخول کی نوبت نہ آئی ہو تو اس کو مباشرت فاحشہ کہتے ہیں۔	الْمَبَاشَرَةُ الْفَاحِشَةُ الْتِصَاقُ جِلْدِ الرَّجُلِ بِجَسَدِ الْمَرْءَةِ وَفَرْجُهُ بِفَرْجِهَا مِنْ غَيْرِ إِيْلَاجٍ
Direct, straight	کوئی کسی کام بغیر کسی کے واسطے و ذریعے کے کرنا	فِعْلُ الْأَمْرِ مِنْ غَيْرِ وَاسِطَةٍ
Sexual intercourse	شرم گاہ کا شرم گاہ کے ساتھ لگانا	الْمُبَاضَعَةُ . الْبُضْعُ كِنَايَةً عَنِ الْفَرْجِ
Adiaphoreism; carelessness	لا پرواہی۔ عدم توجہ	الْمُبَالَاهَةُ
Boasting	فخر کرنا	الْمُبَاهَاةُ . الْمَفَاخَرَةُ
To curse one another	مناظرہ میں جھوٹے پر لعنت بھیجنا	الْمُبَاهَلَةُ
Heretic, innovator	دین میں نئی چیز کا ایجاد کرنا، خلاف دین و مذہب چیزوں کا موجد۔ بدعتی	الْمُبْتَدِعُ
Accepted	مقبول حج	الْمَبْرُورُ: الْحَجُّ الْمَبْرُورُ آيِ الْمَقْبُولِ

Preacher, reformer	تبلیغ کرنے والا	الْمُبَلِّغُ
Later jurisprudent	پیچھے آنے والے فقہاء یعنی چارہجری کے بعد آنے والے	الْمُتَأَخِّرُونَ. الْفُقَهَاءُ الَّذِينَ وَجِدُوا بَعْدَ الْقَرْنِ الرَّابِعِ الْهَجْرِيِّ
Commodities, Commodity	ساز و سامان تجارت جنس، مال	الْمَتَاعُ (ج) أَمْتِعَةٌ
Interpreter.	تاویل و تشریح کرنے والا	الْمُتَأَوِّلُ
Commentant or followed	پیروی کیا ہوا، پیشوا	الْمُتَّبِعُ
Similitude	ہم شکل۔ مثل	الْمُتَشَابِهُ، مُتَمَاثِلٌ، مُتَشَابِهٌ
Continuous	ملنے والی، ایک ساتھ، مُتَّصِلٌ	الْمُتَّصِلُ
Enjoyment, Hajj Mut'ah	فائدہ اٹھانا	الْمُتْعَةُ. مُتْعَةُ الْحَجِّ، مُتْعَةُ الْبَيْكَاكِ، مُتْعَةُ الطَّلَاقِ
Temporary marriage	نا پاک ہونے والا	الْمُتَنَجِّسُ
being unpure, unpurity	تہمت لگا ہوا	الْمُتَّهَمُ
Accused,	اس حدیث کو کہتے ہیں کہ جس کے روایوں کا جھوٹ پراکٹھا ہونا ناممکن ہو	الْمُتَوَاتِرُ، حَدِيثٌ مُتَوَاتِرٌ
Hadith ensured by many lines of transmission		
Chareged, affairs	معمد، ٹرسٹی، گارڈین	الْمُتَوَلَّى

Controversy	مناظرہ کرنا، جدل کرنا، مد مقابل سے سختی کے اظہار حق کی بات کرنا	الْمَجَادَلَةُ
Metaphor	مجازی معنی مراد لینا	الْمَجَازُ
Departure	دور کرنا، بازوؤں کو سجدہ میں پہلو اور پیٹ سے دور، علیحدہ رکھنا،	الْمَجَافَاةُ
Impudent, insolent, shameless, free of charge, giving or taking thinge	دھوکہ باز، بے حیاء ہونا، مفت کی چیز دینا، یا لینا	الْمَجَانُ، صفت مَا جِنْ (ج) مُجَانُ
Apocoptic penis	جس کا آلہ تناسل کٹا ہوا ہو۔	الْمَجْبُوبُ
Sitting place, trader's place	بیٹھنے کی جگہ، خرید و فروخت کی جگہ،	الْمَجْلِسُ (ج) مَجَالِسُ،
Sitting, assembly, academy of language	اکیڈمی	الْمَجْلِسُ الْبَيْعِ، الْمَجْمَعُ اللُّغَوِيُّ
Synopsis, being opposite or parallel	جو اختصار کی وجہ سے ناقابل فہم ہو برابر، مقابل	الْمُجْمَلُ، مُخْتَصَرٌ، مُوجِزُ الْمَحَادَاةُ
Highway robber	ڈاکیتی کرنے والا، زبردستی لوٹ کرنے والا۔ ڈاکہ زَن	الْمُحَارِبُ قَطَاعِ الطَّرِيقِ
Beautiful	خوبصورتی چاہے مادی ہو، یا معنوی، خوبیاں، اچھے اوصاف	الْمُحَاسِنُ

Impossible, absurd,
incredible

نہ ممکن
الْمُحَالُ بِضَمِّ الْيَمِ اسْمٌ
مَفْعُولٌ مَنْ أُحِيلَ، ضِدُّ
الْمُمْكِنِ، تَأْمِينٌ

Advocate, attorney

دفاع کرنے والا، وکیل

الْمُحَاوِي

Fencing

چار دیواری، بنانے والا (حفاظتی دیوار)

الْمُحْتَجِرُ (سُورُ الْأَرْضِ)

Professional

حرفت، پیشہ والا

الْمُحْتَرِفُ

Administrator, supervisor,
disciplinary, the Islamic
inspector of the market

محاسب، منتظم، محاسبہ اعمال کرنے
والا

الْمُحْتَسِبُ، مُحَاسِبٌ، مُنْتَظِمٌ،
مُحَاسَبَةٌ

One who is at the point
of death

موت کے آثار ظاہر ہونے کا وقت

الْمُحْتَظَرُ: اسْمٌ مَفْعُولٌ، مَنْ
حَظَرَهُ الْمَوْتُ

One who has a wet
dream and become
dirty, essential bath

جس کو احتلام ہو، خواب میں غسل کا
فرض ہونا

الْمُحْتَلِمُ

Ritual impurity

بے وضو ہونا، یا غسل جس پر فرض
ہو جائے۔

الْمُحْدِثُ، مَنْ أَصَابَهُ الْحَدَثُ
الْأَصْغَرُ، الْمُوجِبُ، لِلْوُضُوءِ
أَوِ الْحَدَثِ الْكَبِيرِ الْمُوجِبِ
لِلْغَسْلِ

Innovation, recent, any invention which is going against the Islamic principal	بدعت، نیا کام جو خلاف اصول شریعت ہو	الْمُحَدَّثُ
Representative of the science of hadith	ماہر علم حدیث، حدیث شریف پڑھانے والا اُستاد	الْمُحَدِّثُ
Sharpened tool, determined to kill with a sharp tool	تیز آلہ، تیز کی ہوئی شے۔ جان بوجھ کر قتل کرنا۔	الْمُحَدِّدُ قَتْلٍ عَمِدٍ
Unmarriageable, close relation where marriage is Haram	قریبی رشتہ دار، حرمت والا، جس سے نکاح کرنا حرام ہو	الْمَحْرَمُ (ج) مَحَارِمُ
One who has entered the state of ritual consecration.	کیلئے مخصوص لباس زیب تن کر کے حرم شریف میں داخل ہو کر حج یا عمرہ کرنے والا اور چند اصولوں کی پابندی کرنے والا۔	الْمَحْرِمُ، إِحْرَامُ حَجٍّ أَوْ عُمْرَةٍ
Deprived from wealth property, inheritance.	میراث سے محروم	الْمَحْرُومُ
One who is in protection from adultery, wedded man or women, castle, protected	شادی شدہ، مرد یا عورت، قلعہ محفوظ جگہ، جب عورت کی شادی ہو جائے تو وہ محفوظ ہو جاتی ہے انہیں محصنات کہا جاتا ہے۔	الْمُحَصَّنُ، مَحْفُوظٌ، مُحَصَّنٌ، حِصْنٌ، مَمْنُوعٌ، قَلْعَةٌ

Prohibited not allowed	ممنوع، خلاف مباح جیسے ماکان عطاء ربک محظوراً	الْمَحْظُورُ، مَمْنُوعٌ، خِلَافِ مُبَاحٍ
The needs makes Halal (valid) the prohibited.	ضروریات ممنوع چیزوں کو جائز قرار دیتی ہیں	الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ
Unmilked livestock	وہ جانور جس کا کئی دنوں تک دودھ نہ دھویا جائے، تاکہ خریداریہ سمجھے کہ گائے، اونٹ یا بکری بہت زیادہ دودھ دینے والی ہیں۔	الْبَحْفَلَةُ، الشَّاةُ أَوْ الْبَقَرُ أَوِ النَّاقَةُ الَّتِي تُرِكَ حَلْبُهَا أَيَّامًا لِيَجْتَمِعَ لَبَنُهَا فِي ضَرْعِهَا مَنْ يَرَاهَا أَتَتْهَا كَثِيرَةُ اللَّبَنِ
Firm, perfect	جو نص قرآن ہو یا حدیث منسوخ نہ ہو اس کو محکم کہتے ہیں	الْمُحْكَمُ، مَضْبُوطٌ، مُكْتَمَلٌ، نَصٌّ مُحْكَمٌ، جَوْعَاصِ قُرْآنٍ
Quranic verses which are not abrogated, clear.	واضح چیز جس کی تفصیل اور تفسیر کی ضرورت نہ ہو۔	مُفَسَّرٌ
Court, department	محکمہ، عدالت	الْمَحْكَمَةُ (ج) الْمَحَاكِمُ
Place of living, Inn restaurant	اترنا، اترنے کے جگہ، گیسٹ ہاؤس	الْمَحَلُّ، بِفَتْحِ الْحَاءِ وَكسْرِهَا (ج) مَحَالٌ، مَنْ حَلَّ بِالْمَكَانِ إِذَا أُنْزِلَ فِيهِ.
Lawful. who married a divorced woman in order to dismiss her, so that is the first, husband may marry her again.	حلالہ کرنے والا اور جس کے لئے حلالہ کیا جائے۔ جیسا کہ حدیث میں ہے۔ لعن الله المحلل والمحلل له	الْمُحَلِّلُ، وَالْمُحَلِّلُ لَهُ جَعَلَهُ حَلَالًا

Menstruation	حیض	الْمَحِيضُ
Plantation. The sale of grain or vegetable before it is ripe and that they are from disease and blights, and their benefit is evident.	زمین کا پھاڑنا، زمیں کا حصہ پر دینا، بٹائی پر زمین جو تنا، فصل تیار ہونے سے پہلے فروخت کرنا، (جو کہ ناروا ہے)۔	الْمُخَابَرَةُ
One year old she camel	وہ اونٹنی کا بچہ جو ایک سال کا ہو جائے اور دوسرا سال ابھی مکمل نہ ہوا ہو۔ دردیہ	الْمُخَاَضُ، دَرْدِيَّةٌ، أَلَاكُمُ الْوِلَادَةِ، بِنْتُ الْمُخَاَضِ
Eunuch	نامرد	الْمُخَنَّنُ
Double camel-litter	ھودج، کجاوا	الْمُحِيلُ، هُودَجٌ
Reduce to silence	آواز کو پست کرنا،	الْمُخَافَتَةُ، الْإِسْرَارُ بِالْكَلَامِ
Mixing with women, to	میل جول مردوزن کا باہمی اختلاط،	الْمُخَالَطَةُ
Mix / mixing anything	دواء میں کسی چیز کا ملانا	
Vent / exit	نکلنے کے جگہ	الْمُخْرَجُ، مَوْضِعُ الْخُرُوجِ
Claw	پنچہ	الْمِغْلَبُ
Stitched cloths	سلا ہوا کپڑا	الْمِخِيْطُ
Extension, stretching spreading, etc.	کھینچنا، پھیلا نا، لمبا کرنا	الْمُدُّ
Reinforcement	امداد کرنا	الْمَدَدُ

Cities and village, clod of earth or mud, ,clay	شہر، دیہات کے رہنے والے، اُجاڑ جگہوں، بیابانوں میں رہنے والے لوگ	الْمَدَنُ، الْقَرْىَ، وَأَهْلُ الْبَدْرِ سَكَّانُ الْمَدْرِ وَالْقَرْىَ أَمَّا أَهْلُ الْوَبْرِ فَهُمْ سَكَّانُ الْبَوَادِي
The tent, dwellers , and the city, dwellers.	کھلے میدانوں، ٹیلوں اور اُجھاڑ جگہوں میں رہنے والے	أَهْلُ الْوَبْرِ وَالْمَدْرِ
Civilized	تہذیب یافتہ	مُتَمَدِّنٌ، مُهَذَّبٌ
The person who catches the Imam in prayer without missing a (Rakat)	جو شخص تکبیر تحریمہ کے بعد امام کو پانے والا ہو، اور جس کی کوئی رکعت نہ چھوٹی ہو۔	الْمُدْرِكُ، الْمُفْتَدِي الَّذِي دَخَلَ فِي صَلَاةِ الْإِمَامِ بَعْدَ تَكْبِيرَةٍ الْإِحْرَامِ
Claimant, plaintiff,	دعویٰ کرنے والا	الْمُدَّعِي
Defendant.	جس پر دعویٰ کیا گیا ہو	الْمُدَّعَى عَلَيْهِ
Indebted, debtor	قرض دار، مدیون	الْمَدِينُ، مَقْرُوضٌ وَمَدْيُونٌ
Sperm, gonorrhoea	سفید مادہ منویہ کا قطرہ، وہ سفید پانی کا قطرہ جو عورت (بیوی) کے ساتھ وقت بوسہ دینے اور کھیل کود ملاعبت کے وقت بغیر پریش (Pressure) کے نکلے، جس سے غسل تو فرض نہیں ہوتا لیکن وضو کرنا ضروری ہو جاتا	الْمَدْيُ، مَاءٌ رَقِيقٌ أَبْيَضٌ مِنَ الْقُبْلِ عِنْدَ الْمَلَا عِبَةِ وَالتَّقْبِيلِ وَلَا دَفْقَ لَهُ وَفِيهِ الْوَضُوءُ،

Review	نظر ثانی، رجوع کرنا	الْمَرَاِجِعَةُ
Place where animals lie down to rest	بکریوں کا باڑہ جانوروں کے بیٹھنے کی جگہ	الْمَرْبُضُ (ج) مَرَابِضُ، الْمَكَانِ الَّذِي تُرْبِطُ فِيهِ الْمَوَاشِي
Apostate	دین اسلام سے منحرف ہونے والا مرتد۔	الْمُرْتَدُّ
Toilet	بیت الخلاء	الْمَرْحَاضُ (ج) مَرَاِضُ: بَيْتُ الْخَلَاءِ
Incomplete transmitted Hadith, Hadith of Mursal	بغیر کسی قید کے مرسلہ، حدیث مرسل	الْمُرْسَلُ (ج) مَرَاِسِلُ
Spiritual guide	دینی راہنما، پیر صاحب	الْمُرْشِدُ، مُرْشِدٌ
Observatory	رصد گاہ، جہاں کو اکب کے حالات و احوال کی تحقیق کی جاتی ہے۔	الْمُرْصَدُ
Planetarium	رضاعی ماں، دودھ پلانے والی	الْمُرْضِعَةُ
Cow more than two years old.	دو سال سے بڑی عمر کی گائے	الْمُرْسَنُ
Seditious women	بالغہ لڑکی، خواہش نفسانی رکھنے والی لڑکی	الْمُشْتَهَاةُ، بَالِغَةٌ
To Compromise	باہم صلح و صفائی کرنا	الْمُصَالِحَةُ

Personal relationship by marriage or without marriage	حرمتِ مضاہرہ	الْمُصَاهَرَةُ حُرْمَتِ مُصَاهَرَةٍ
Copy of the Quran	قرآن مجید	الْمُصْحَفُ (ج) مَصَاحِفُ
Source of legislation	ماخذِ ذریعہ	الْمُضَدُّ
Sleeping partnership	کاروباری مشارکت	الْمُضَارَبَةُ، شَرَكَةُ مُضَارَبَةٍ
Musical instruments	آلاتِ موسیقی	الْمُعَازِفُ، آلَاتُ مُوسِيقَى
Prompt dower	مجلس نکاح میں مہر ادا کر دینا۔ جو مہر جل کے برعکس ہے	الْمُعْجَلُ
Mine / Source	کان، مائن	الْمِعْدَنُ
Non-existent	عدم وجود کسی چیز کا نہ ہونا	الْمِعْدُومُ
Goat	بکری	الْمِعْزُ
A debt that must be paid	قرضدار، قرضہ۔ دین	الْمِغْرَمُ
Makrooh, disliked not improved / disliked by Sharia	ناپسندیدہ عمل	الْمَكْرُوهُ
Disapproved, disgraceable unpleasant	کم درجہ کی کراہت	الْمَكْرُوهَةُ، تَحْرِيمًا، تَنْزِيهًا
Recommended	مستحب۔ پسندیدہ	الْمُنْدُوبُ

Forbidden	ناپسندیدہ، خلاف معروف ممنوع چیز	الْمُنْكَرُ
Semen	مادہ منویہ	الْمَنِيُّ
Uncultivated land	غیر آباد زمین	الْمَوَاتُ
Incessancy	لگاتار، مسلسل وغیرہ	الْمَوَالَاةُ
Mirror	شیشہ	الْمِرَاةُ
Adolescence or teenage	بلوغت کے قریب	الْمُرَاهَقَةُ
Elbow	کہنی	الْمِرْفَقُ
Dunghill	غلاظت گاہ، کوڑا کرکٹ پھینکنے کی جگہ، گوبر کا ڈھیر	الْمَرْبَلَةُ: السَّرَجِينُ الْمُبْتَمِعُ فِي مَكَانٍ مَا
Distance	فاصلہ	الْمَسَافَةُ
To catch up the missing prayer / one (Rak'a) or more	وہ مقتدی جس سے اس کا امام ایک رکعت یا اس سے زیادہ رکعات سے مسابقت لے گیا ہو	الْمَسْبُوقُ: الْمُقْتَدِي الَّذِي سَبَقَتْهُ الْإِمَامُ بِرُكْعَةٍ أَوْ أَكْثَرَ مِنْ رُكْعَاتِ الصَّلَاةِ
Menstruation (Menorrhoea)	عورت کا حیض اور نفاس کے علاوہ خون کا آنا استحاضہ کہلاتا ہے۔ (اس حالت میں نماز، روزہ ادا کیا جاسکتا ہے)	الْمُسْتَحَاضَةُ: ظُهُور الدَّمِ مِنْ فَرْجِ الْمَرْءَةِ مِنْ غَيْرِ أَوْقَاتِ الْحَيْضِ أَوِ النَّفَاسِ
Desirable. recommended	مستحب، پسندیدہ عمل	الْمُسْتَحَبُّ
Shaking hands	دونوں ہاتھوں سے ملنا	الْمُصَافَحَةُ

Copy of the Quran

قرآن مجید (مقدس کتاب)

الْبَصْفُ

To rise the water up to the mouth and try to reach the end of the mouth.

ٹکلی کرنا / منہ میں پانی سے غرہ کرنے کا نام مضمضہ ہے۔ اور حلق تک پانی کا پہنچانا ہوتا ہے۔

الْمُضْمَضَةُ: تَحْرِيكُ الْمَاءِ فِي الْفَمِ وَالْمُبَالَغَةُ فِي الْمُضْمَضَةِ: إِدَارَةُ الْمَاءِ فِي أَقْصَى الْفَمِ.

Unlimited, unconditional absolutely

مطلق، آزاد و فری، بغیر کسی قید کے، اسی لئے عورت کو مطلقہ کہا جاتا ہے کہ وہ نکاح کے بعد آزاد ہے۔

الْمُطْلَقُ: الَّذِي لَمْ يُقَيَّدْ

Detergent

پاک کرنے والا، نجاست دور کرنے والی چیز مٹھیر کہلاتی ہے

الْمُطَهِّرُ: مُزِيلُ النَّجَاسَةِ

Vessel for ablution

لوٹا، کوزہ، جس سے وضو کیا جاتا ہے

الْمُطَهَرَةُ: الْأَنْاءُ الَّذِي يُتَطَهَّرُ بِمَائِهِ كَالْإِبْرِيقِ وَنَحْوِهِ

To embrace each others.

معاہفہ کرنا، گلے لگانا

الْمُعَانَقَةُ: وَضْعُ كُلِّ مِّنَ الرَّجُلَانِ عَلَى كَتِفِ الْآخَرِ وَعُنُقُهُ عَلَى عُنُقِهِ وَضَمُّهُ إِلَيْهِ بِيَدَيْهِ

Fairness, right

شریعت اور عرف میں جس چیز کو محمود اور پسندیدہ سمجھا جائے وہ معروف کہلاتی ہے۔ اور جو چیز اس کے خلاف ہو وہ منکر ہے

الْبَعْرُوفُ: الْمَشْهُورُ الْمُبْتَاعَرُفُ، خِلَافُ الْمُنْكَرِ، كُلُّ مَا عَرِفَ بِالشَّرْعِ أَوْ بِالْعَقْلِ حُسْنُهُ

Makrooh, not recommended by sharia.	غیر پسندیدہ عمل کو مکروہ کہا جاتا ہے۔ اور اس کا درجہ، حکم تحریمی سے کم تر ہے	الْمَكْرُوهُ
According to the sharia the thing which is in order near to haraam	مکروہ تحریمی کا درجہ شریعت میں حرام سے کم ہوتا ہے۔	الْمَكْرُوهُ تَحْرِيمًا
The thing which is less than Makruh Tahremi	مکروہ تنزیہی وہ امر ہے جو شریعت میں مکروہ تحریمی سے کم تر ہو۔	الْمَكْرُوهُ تَنْزِيهًا
Person who reached the puberty age.	وہ مرد اور عورت جن پر احکام شریعیہ عائد ہوتے ہوں اور ان پر شرعی احکام لاگو ہوں وہ مکلف ہوتے ہیں	الْمُكَلَّفُ
Mile, 400 Zirah (ذرع) 1848 meter.	میل (Mile)	الْمِيلُ: بِالْكَسْرِ (ع) أَمْيَالٌ: مِقْدَارُ مَدِّ الْبَصَرِ. الْمِيلُ الشَّرْعِيُّ الْهَاشِمِيُّ، أَلْفُ بَاعٍ، وَالْبَاعُ قَدَرُ مَدِّ الدَّيْنِ. ٣٠٠ ذِرْعًا. ١٨٣٨ مِثْرًا
Dead body	مردہ	الْمَيِّتُ:
Dead body (because of different way)	مردہ جانور یا مردار جو شرعی احکام مذبحہ طریقہ سے ہٹ کر گولی، بندوق یا چھری وغیرہ سے جان نکال دی گئی ہو وہ میتہ کہلاتا ہے	الْمَيِّتَةُ: الْحَيَوَانُ الَّذِي مَاتَ حَتْفَ أَنْفِهِ أَوْ قَتِلَ بِغَيْرِ ذِكْوَةٍ شَرْعِيَّةٍ
Used water	استعمال شدہ پانی	الْمَاءُ الْمُسْتَعْمَلُ

Fluid	بننے والی چیز	الْمَائِعُ: مَا عَ يَمِيحُ إِذَا سَأَلَ
Praying behind the one Imam is called Mū'tamm.	مقتدی	الْمُؤْتَمُّ: الْمُقْتَدِي فِي صَلَاةِ الْجَمَاعَةِ
Apron	چادر، آپرن	الْمِئْزَرُ
Things with commercial value	وہ قیمتی مال، جس سے فائدہ اٹھایا جاسکے	الْمَالُ الْمَتَقَوُّمُ: الْمَالُ الَّذِي يُمْكِنُ الْإِنْتِفَاعُ بِهِ
Lawful, permissable	مباح، جائز	الْمُبَاحُ: ضِدُّ الْمَحْظُورِ
Sexual intercourse	مباشرت، جماع	الْمُبَاشَرَةُ
Exaggeration	مبالغہ۔ حد سے بڑھنا	الْمُبَالَغَةُ
Later Jurisprudents	پیچھے آنے والے فقہاء	الْمُتَأَخِّرُونَ

ن

English	Urdu	Arabic
Honour, law	عزت، قانون	نَامُوسٌ
To be high, raised	خبر یا اطلاع دینا، بلند ہونا،	نَبَأٌ (ج) أَنْبَاءٌ
Prophecy	غیب کی خبر دینے والا	نُبُوءَةٌ وَالتَّنْبُؤُةُ
Notification, communication	اطلاع دینا	إِنْبَاءٌ

Prop et	اللہ کا نبی، پیغمبر، غیب کی خبر دینے والا	النَّبِيُّ وَالنَّبِيُّ
Excavate, dig up	کھودنا	نَبَشْ
Stinking, bad smelling thing	بدبودار چیز	نَنْ
To scatter	بکھیرنا یا بکھرنا	نَثَر، نَثَرُ
Dirty; dirt,	گندا ہونا، ناپاک ہونا	نَجَس (س) نَجَسًا وَنَجَس (ك) نَجَاسَةً
Impurity, uncleanness	نجاست، ناپاک، گندگی	نَجَس، نَجَس، وَنَجَس (ج) اَنْجَاس
New solemn pledge,	نذر ماننا، اللہ کے لئے نذر ماننا	نَذَرَ (ن ض) نَذْرًا، نَذُورًا
I vow to God, one who	نذر ماننے والا	نَاذِرٌ
has made a vow.		
Removal, elimination,	جان کنی کا وقت، کھینچنا	نَزَعَ، نَزْعًا (ف ض)
near to death, to pull out		
Human nature, humanity	طبیعت انسانی، انسانی فطرت	النَّاسُوتُ
Definite, final order ,	حدیث کی سند بیان کرنا،	النَّصْ، النَّصْ (ن) نَصًّا
describing the rule , text	مُصَرَّح کلام جِ نَصُوص	
wording.		
To do more than is	نفلی عبادت، رضا کارانہ خدمت کرنا	النَّفْلُ
required by duty or		
obligation, voluntary		
act of religion		

The blood that comes after the birth of a child is called nifaas. الْإِنْفَاسُ نَفْسَتِ الْمَرْءَةِ بِضَمِّ الْفَاءِ وَكُسْرِهَا وَلَدَتْ فِيهِ نَفْسَاءُ تَهْتَدُ مَدَّةُ الْإِنْفَاسِ حَتَّى يَنْقَطِعَ الدَّمُ أَوْ يَمْضِي عَلَى وَلَا ذَرَّتْهَا أَرْبَعُونَ يَوْمًا

Veil نِقَابٌ

Head, chief نَقِيبٌ

The dirty النَّجَسُ: بِفَتْحِ الْجِيمِ وَكُسْرِهَا إِسْمٌ فَاعِلٍ مِنْ نَجَسٍ بِضَمِّ الْجِيمِ وَكُسْرِهَا (ج) أَنْجَاسٌ:

Final order, clear message, very obvious النَّصُّ، الظُّهُورُ، نَصُّ الْكِتَابِ: صِرَاحٌ، وَاضِعٌ ثَبُوتٌ، دَلِيلٌ جَوْتَاوِيلٌ وَتَوَجَّحٌ سَهْلٌ هُوَ نَصٌّ فِي الْمَوْضُوعِ

Maintenance النَّفَقَةُ

Superfluous النَّفْلُ: الزِّيَادَةُ، مَا كَانَ زَائِدًا عَنِ الْوَاجِبِ صَدَقَةٌ كَانَ، أَمْ صَلَوةٌ أَمْ صِيَامًا أَوْ أَمْرٌ غَيْرُ ذَلِكَ

Veil	پردہ، نقاب	النِّقَابُ
Decrease	کمی، کم	النَّقْصُ
To break	ٹوڑنا، گرا نا	النَّقْضُ
Growth	بڑھنا، زیادہ ہونا	النَّمُو (الزيادة)
Prohibition	نہی، منع کرنا، روکنا	النَّهْيُ
Hair remover, chemical material	چونا، کلسی پتھر، جسے پس کر سینٹ کی جگہ استعمال کرتے ہیں جس کے استعمال کرنے سے بال گر جاتے ہیں	النُّورَةُ، حَجَرٌ كَلْسِي يُطْحَنُ وَيُخْلَطُ بِالمَاءِ وَيُطْلَى بِهِ الشَّعْرُ فَيَسْقُطُ
Wailing	عورتوں کا میت پر رونے کے لئے بڑھ چڑھ کر رونا دھونا اور ایک دوسرے سے مقابلہ کرنا۔	النِّيَاحَةُ، اجْتِمَاعُ النِّسَاءِ لِلْبُكَاءِ عَلَى الْمَيِّتِ مُتَقَابِلَاتٍ
Recommended,	پسندیدہ کام	الْمَنْدُوبُ: نَدَاتُ، الْمَرْغُوبُ فِيهِ، مَأْمُورٌ لَا يَلِيْقُ بِتَرْكِهِ وَلَكِنْ فِعْلُهُ أَحْسَنُ مِنْ تَرْكِهِ
Deputy, delegate, an agent. Leader ambassador	نمائندہ، لیڈر، سفیر، اپنی	مَنْدُوبٌ
Representative	نمائندہ، اسٹنٹ	النَّائِبُ

Hired female mourner,
The ladies who have
the profession to cry
over the dead bodies
and beat their cheeks
and tear their clothes

ماتم کرنے والی عورت، رخسار پیٹنے
والی، مردوں پر رونے والی پیشہ ور
عورت

النَّائِحَةُ الَّتِي أَحْتَرَفَتِ الْبُكَاءَ
وَلَطَمُ الْخُدُودِ عَلَى الْمَوْتَى

Very bad smell which
is considered Haraam
only by the Sharia or
gives orders about it as
a Galizah or Khafifa
not by the saying of
the people who consider
it good or bad. It has so
many kinds

سخت بدبودار چیز،
وہ نجاست جسے صرف شریعت غلیظ
اور بدبودار کہے، اگرچہ لوگ اس کو
گندہ یا ناپاک نہ سمجھتے ہوں، اس کی
کئی اقسام ہیں۔

الْتَّنُّ، الرَّائِحَةُ الْخَبِيثَةُ
الْجَاسَةُ: الْقَذَرَةُ مَا اسْتَقْدَرَهُ
الشَّرْعُ وَإِنْ لَمْ يَسْتَقْدِرْهُ
النَّاسُ وَهِيَ عَلَى أَنْوَاعٍ،

Dirt, Najasat which is
only recommended by
sharia there are two
kinds of dirt: (a)
nijast-i-mughallizah
and other is nijasate
hukmiyyah. The
example of real dirt is
like urine, toilet, blood
the dead body. and the
other nijasat is khafifa,
(i.e light dirt) like hilal,
animal's meet, to eat
either meet is makruh/
haraam or not.

نجاستِ حقیقیہ: اور اس کی
دو قسمیں ہیں۔ اس کو نجاستِ مغلظہ
کہتے ہیں۔ جس میں کسی کا اختلاف
نہ ہو، جیسے پیشاب اور پاخانہ، خون
اور مردہ، اور دوسری قسم وہ ہے جو
نجاستِ مخففہ ہے جس میں فقہاء کا
اختلاف ہے مثلاً جن جانوروں
کا گوشت کھایا جاتا ہے آیا ان کا
پیشاب نجس ہے یا نہیں اور اس کو
نجاستِ خفیفہ، یا نجاستِ حکمیہ کہتے
ہیں

نَجَاسَةٌ حَقِيقِيَّةٌ: وَهِيَ عَلَى
نَوْعَيْنِ: نَجَاسَةٌ مُغْلَظَةٌ: وَهِيَ
مَا لَا خِلَافَ فِيهَا كَالْبَوْلِ
وَالْغَائِطِ وَالْدَّمِ وَالْمَيْتَةِ:
نَجَاسَةٌ مُخَفَّفَةٌ: وَهِيَ الَّتِي تَخْتَلَفُ
فِيهَا، كَبَوْلِ مَا يُؤْكَلُ لِحَبْنِهِ
نَجَاسَةٌ حُكْمِيَّةٌ

The dirt by the order
of sharia

نجاست حکمیہ

نَجَاسَةُ حُكْمِيَّةٌ

واؤ

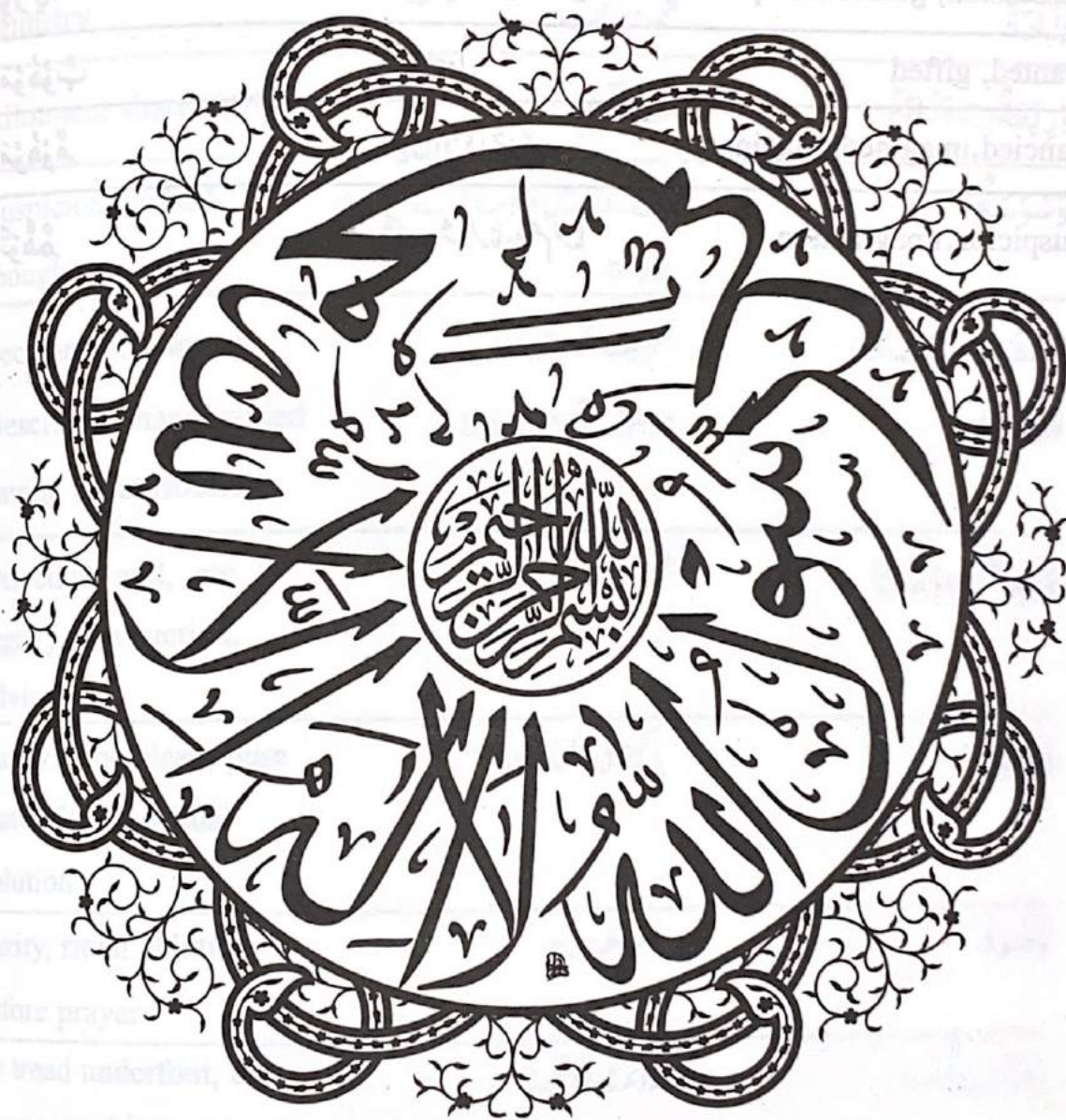
English	Urdu	Arabic
Disease	بیماری، مصیبت، وباء	الْوَبَاءُ
Containing a lot of wool.	بہت پشم والا ہونا	وَبْرٌ يَوْزُ وَبْرًا
Hair of camel and rabbit	اونٹ اور خرگوش وغیرہ کے بال	الْوَبْرُ
Villager	دیہاتی لوگ، گنوار	أَهْلُ الْوَبْرِ
Bright, white	سفید، روشن ہونا	أَبْيَضٌ، وَابِضٌ
To destroy	ہلاک ہونا	وَبَقِيَ يَبْقَى
Heavy rain	تیز بارش	الْوَبْلُ وَالْوَابِلُ
To nail	میخ گاڑنا	الْوَتْدُ، الْوَتْدُ، الْوَتْدُ
Mountain's nail	پہاڑ	وَتْدٌ يَتَدُّ أَوْ تَادُ الْأَرْضِ
Nail: In the terms of the poetry, a word contain second and third has sakoon if the second letter has sakoon it is call vatad-i-mafrooq, qulan, and if the third letter has sakoon it is called watd-i-majmoo for example Ali	تین حروف جن میں دوسرا یا تیسرا ساکن ہو، اگر دوسرا ساکن ہو تو و ت د مفروق کہلاتا ہے جیسے قولاً اور تیسرا ساکن ہو تو "وتد مجموع" جیسے "علی"	الْوَتْدُ: عِنْدَ أَهْلِ الْعُرُوضِ

Self-existent eternal God	لازمی ہونا	وَاجِبُ الْوُجُودِ
Fit to be complied, with worthy of compliance	یقین محکم	وَاجِبُ الْإِزْعَانِ
Punishment	لازمی سزا	وَاجِبُ التَّعْزِيرِ
Fit to be disclosed worthy of representation	ضروری اعلان، جس کا ظاہر کرنا ضروری ہو	وَاجِبُ الْإِظْهَارِ
Acceptable	قابل قبول	وَاجِبُ التَّسْلِيمِ
Worthy of respect respectable	تعظیم کے لائق	وَاجِبُ التَّعْظِيمِ
Necessary to be done / compulsory	ضروری عمل	وَاجِبُ الْعَمَلِ
Realisable, recoverable	قابل قبول	وَاجِبُ الْوُصُولِ
To be necessary	لازم، ضروری	وَاجِبٌ
Necessity	ضروری	وُجُوبٌ
Consequence	سبب، ذریعہ	مُوجِبٌ
Deserving, worthy	مستحق ہونا	مُسْتَوْجِبٌ
Obligation, liability	لازم کرنا	إِجْبَابٌ
Strong emotion, passion	شوق کی لہر	وَجْدٌ
Passionate, excitement	دلی کیفیت	وَجْدَانٌ
Esteem, credit prestige reason of rank, eminent	مرتبہ والا	وَجَاهَةٌ: دُؤُوجَاهَةٌ

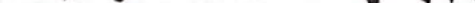
Infront of, facing, opposite.	مقابل	تُجَاهِ
Professing the unity of God	توحید کا قائل	مُوحِدٌ
Fat	چربی	وَدِكٌ
To pay blood money	خون بہا	وَذَى. وَذَى يَدَى وَذِيًا. وَدِيَّةٌ الْقَاتِلِ الْقَتِيلِ
Blood money	پچھی، لگان، قصاص	دِيَّةٌ (ج) دِيَاثٌ
Inheritor	وارث ہونا	وَارِثٌ
Inherited	ورثہ میں آنا	مُتَوَارِثٌ
Place of arrival, resource	اُترنے، آئیگی جگہ	مَوْرِدٌ
Confident, certain, sure rely on.	قابل اعتماد	وَاثِقٌ، وَثُوْقٌ، ثِقَّةٌ
To be necessary obligatory	لازم، ضروری	وَاجِبٌ (ض) لازم
Inheritor	مالک، وارث ہونا	وَارِثٌ
Continuously inherited	ورثہ اور روایات میں تسلسل	مُتَوَارِثٌ
Allegation / objection	اعتراض	إِيزَادٌ
Accidental identity of ideas, coincidence	ایک جیسا شعر، اتفاق کا ہونا دوسرے شاعر کے مشابہ ہونا	تَوَارِدٌ
Heavy load, responsibility	بوجھ، وزن، ذمہ داری	وَزْرٌ (ج) أَوْزَارٌ

Person who carries luggage, or lifting weight.	بوجھ اٹھانے والا	وَزِيرٌ. مَنْسَرٌ
Prime minister	وزیر اعظم	وَزِيرِ اعْظَمُ
Ministry	محکمہ وزارت	وَزَارَةُ
Allotment share, portion	حصہ، تقسیم	وَزِيعَةٌ (ج) وَزَائِعُ
Suspicion, wicked thoughts, whisper	شک۔ دل میں وسوسہ، بُرے خیالات کا ڈالنا	وَسْوَسَةٌ
Pecularity feature, a Described, characterized having an attribution	تعریف، خوبیاں موصوف، تعریف کیا ہوا	وَصْفٌ (ج) اَوْصَافٌ مَوْصُوفٌ
Direction, will, etc legacy, instruction, advice,	نصیحت، وارثت	وَصِيَّةٌ (ج) وَصَايَا
Purity to be clean, pure water for the Ritual ablution.	پاکیزگی، طہارت	وُضُوءٌ
Purity, ritual ablution before prayer	وضو، طہارت	وُضُوءٌ
To tread underfoot, to have sexual intercourse (with a women)	روندننا، وطی کرنا	وَطِئَ يَطِئُ (س)

Agreed upon	سب کا اتفاق	مُتَّفَقٌ عَلَيْهِ
Endowment	ہبہ کرنا، وقف کرنا	الْوَقْفُ
Protection, defence	بچانا، حفاظت کرنا	وَقَايَةٌ
Possession, guardianship	سرپرستی، ولایت، ولی ہونا	وَلَايَةٌ
granted, gifted	ہبہ کیا ہوا	مَوْهُوبٌ
Fancied, imagined, imaginary	خیالی، وہمی چیزیں	مَوْهُومٌ
Suspicion, imagination	شک و شبہ کرنا، وہم کرنا	تَوْهَمٌ

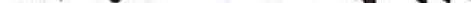


التَّعَارُفُ



لِلْأُيُمَّةِ الْعِظَامِ

وَالْفُقَهَاءُ الْكِرَامُ



الإمام الأعظم أبو حنيفة رحمه الله:

كَبَا رَقَبَهُ إِمَامُ الْحَافِظِ شَبَّاسُ الدِّينِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُثْمَانَ
الذَّهَبِيُّ الْمُتَوَفَّى ٤٨٨ هـ:

الإمام، فقيهه أئمة، عالم العراق، أبو حنيفة النعمان بن ثابت بن
زوطي التميمي الكوفي مولى تميم الله بن ثعلبة. يُقال: إِنَّهُ مِنْ أَبْنَاءِ الْفُرْسِ.
وُلِدَ سَنَةَ ثَمَانِينَ، فِي حَيَاةِ صِغَارِ الصَّحَابَةِ وَرَأَى أَنَسَ بْنَ مَالِكٍ
لَمَّا قَدِمَ عَلَيْهِمُ الْكُوفَةَ.
وَأَنْظُرْ تَفْصِيلَهُ هُنَاكَ ❶

شَمْسُ الْأُيُبَةِ كَاشِفُ الْغُبَةِ نَعْبَانُ بْنُ ثَابِتٍ الْكُوفِيُّ ٨٠هـ - ١٥٠هـ
وُلِدَ أَبُو حَنِيفَةَ سَنَةَ ثَمَانِينَ بِلَا مِائَةَ، وَمَاتَ سَنَةَ خَمْسِينَ وَمِائَةَ،
وَعَاشَ سَبْعِينَ سَنَةً.

قَالَ أَبُو نَعِيمٍ:
وَكَانَ أَبُو حَنِيفَةَ حُسْنَ الْوَجْهِ، حُسْنَ الثِّيَابِ، طَيِّبَ الرِّيحِ، حُسْنَ
الْمَجْلِسِ، شَدِيدَ الْكَرَمِ، حُسْنَ الْمُوَاسَاةِ لِأَخْوَانِهِ..... نَهْرُبُنْ جِدَارٍ
سَمِعْتُ أَبَا يُوسُفَ يَقُولُ: كَانَ أَبُو حَنِيفَةَ رُبْعًا مِنَ الرِّجَالِ لَيْسَ بِالْقَصِيرِ،
وَلَا بِالطَّوِيلِ، وَكَانَ أَحْسَنَ النَّاسِ مَنَطِقًا، وَأَحْلَاهُمْ نَعْمَةً، وَأَنْبَتَهُمْ عَلَى
مَا يُرِيدُهُ.

وَقَالَ النَّخَعِيُّ عَنْ حَبَّادِ بْنِ أَبِي حَنِيفَةَ إِنَّ أَبِي حَنِيفَةَ كَانَ طَوَالًا تَعْلُوهُ
سَمَرَةٌ وَكَانَ لِبَاسًا حُسْنَ الْهَيْئَةِ، كَثِيرَ التَّعَطُّرِ، يُعْرِفُ بِرِيحِ الطَّيِّبِ إِذَا
أَقْبَلَ وَإِذَا خَرَجَ مِنْ مَنْزِلِهِ قَبْلَ أَنْ تَرَاهُ. (تاريخ بغداد ج ٣٣١ - ١٣)

سُلَالَةُ الْأِمَامِ:

وَلَادَتْهُ وَنَسَبُهُ:

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: وُلِدَ أَبُو حَنِيفَةَ سَنَةَ ثَمَانِينَ وَكَانَ لَهُ يَوْمَ مَاتَ سَبْعُونَ سَنَةً، وَمَاتَ فِي سَنَةِ خَمْسِينَ وَمِائَةٍ. وَهُوَ النُّعْمَانُ بْنُ ثَابِتٍ ١. أَخْبَرَنَا الصَّبِيْرِيُّ: أَخْبَرَنَا ---

شَاذَانُ الْمَرْوَزِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ حَمَّادٍ بْنَ أَبِي حَنِيفَةَ يَقُولُ: أَنَا إِسْمَاعِيلُ بْنُ حَمَّادِ ابْنِ النُّعْمَانِ بْنِ ثَابِتِ بْنِ النُّعْمَانِ بْنِ الْمَرْزَبَانِ مِنْ أَبْنَاءِ فَارِسِ الْأَحْرَارِ وَاللَّهُ مَا وَقَعَ عَلَيْنَا رُقٌّ قَطُّ، وَوُلِدَ جَدِّي فِي سَنَةِ ثَمَانِينَ، وَذَهَبَ ثَابِتٌ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ صَغِيرٌ فَدَعَا لَهُ بِالْبَرَكَهَةِ فِيهِ، وَفِي ذُرِّيَّتِهِ، وَنَحْنُ نَرْجُو مِنَ اللَّهِ أَنْ يَكُونَ قَدْ اسْتَجَابَ اللَّهُ ذَلِكَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ فِيْنَا ٢.

قَالَ وَالنُّعْمَانُ بْنُ الْمَرْزَبَانِ هُوَ الَّذِي أَهْدَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ الْفَالُودَجَ ٣ فِي يَوْمِ النَّيْرُوزِ،

(1) Faludaj, a sweet made of flour and honey, falooda in urdu

١ تاريخ بغداد ج ١٣ ص ٣٢٤: تهذيب الكمال ٢٩٠٢٣ وانظر: كتاب تهذيب التهذيب ١٠: ٢٠١ للامام شهاب

الدين احمد بن علي بن حجر العسقلاني المتوفى سنة ٥٨٢ هـ

٢ (تبيين الضعيفة ص ٣١)

فَقَالَ: تَوَرَّزُونَا كُلَّ يَوْمٍ. وَقِيلَ: كَانَ ذَلِكَ فِي الْمُهَرَّجَانِ، فَقَالَ: مَهْرُ جُونَا
كُلَّ يَوْمٍ. ١

تَبَشِيرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أَقُولُ: قَدْ بَشَّرَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْإِمَامِ أَبِي حَنِيفَةَ فِي
الْحَدِيثِ الَّذِي أَخْرَجَهُ أَبُو نُعَيْمٍ فِي الْحُلِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

١. "لَوْ كَانَ الْعِلْمُ بِالثَّرَيَّا لَتَنَاولَهُ رِجَالٌ مِنْ أَبْنَاءِ فَارِسٍ ٢
٢. وَمِنْ لَفْظِ مُسْلِمٍ:

٣. "وَلَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَّا لَذَهَبَ بِهِ رِجُلٌ مِنْ أَبْنَاءِ
فَارِسٍ حَتَّى يَتَنَاولَهُ"

(صحيح مسلم، كتاب فضائل الصحابة باب فضل فارس)

٣. (حديث قيس بن سعد في "معجم الطبراني الكبير، بلفظ):

١. أَيضًا أَنْظَرُ: تَبَشِيرُ الصَّحِيفَةِ ص ٣١، مناقب أبي حنيفة، تأليف الإمام السيوطي رحمه الله دار الكتب العلمية، بيروت، لبنان.

٢. كنز الأعمال (٣٢٤، ٨١) وحليہ الاولیاء (١٠٩، ٩، ٦٥) حاكم في المستدرک ٢، ٦٣٤، البدايه والنهاية (١٠، ٢٥٢) الخياط البغدادی (٢، ٦٠).

لَوْ كَانَ الْإِيمَانُ مُعَلَّقًا بِالثَّرِيَا، لَا تَنَالَهُ الْعَرَبُ لَنَا وَلَهُ رِجَالٌ فَارِسٌ.

(تَبْدِيضُ الصَّحِيفَةِ ٣٣)

”وَحَدِيثُ أَبِي هُرَيْرَةَ أَصْلُهُ مِنْ صَحِيحِي الْبُخَارِيِّ وَالْمُسْلِمِ“ بِلَفْظٍ: ”وَلَوْ كَانَ

الْإِيمَانُ عِنْدَ الثَّرِيَّا لَنَا وَلَهُ رِجَالٌ مِنْ فَارِسٍ“.

وَقَالَ السُّيُوطِيُّ: فَهَذَا أَصْلُ صَحِيحٍ يُعْتَمَدُ عَلَيْهِ فِي الْبَشَارَةِ وَالْفَضِيلَةِ.

مَنْ أَدْرَكَهُ مِنَ الصَّحَابَةِ: رَضِيَ اللَّهُ عَنْهُمْ

قَالَ أَبُو حَنِيفَةَ لَقِيتُ مِنْ أَصْحَابِ الرَّسُولِ سَبْعَةً:

1 أَنَسُ بْنُ مَالِكٍ

2 عَبْدُ اللَّهِ بْنُ أَنَيْسٍ

3 عَبْدُ اللَّهِ بْنُ جُزْءِ الزُّبَيْدِيِّ

4 وَجَابِرُ بْنُ عَبْدِ اللَّهِ

5 وَمَعْقِلُ بْنُ يَسَارٍ

6 وَوَاثِلَةُ بْنُ الْأَسْقَعِ

7 وَعَائِشَةُ بِنْتُ عَجْرَدٍ (رَضِيَ اللَّهُ عَنْهُمْ)

النُّوعُ الْآرَبُوعُونَ:

مَعْرِفَةُ التَّابِعِينَ رَضِيَ اللَّهُ عَنْهُمْ:

قِيلَ مَنْ صَحِبَ الصَّحَابِيَّ، وَقِيلَ مَنْ لَقِيَهُ، وَهُوَ الْأُظْهَرُ.
وَعَلَيْهِ الْحَاكِمُ، قَالَ ابْنُ الصَّلَاحِ: وَهُوَ أَقْرَبُ، قَالَ الْمُصَنِّفُ
(وَهُوَ الْأُظْهَرُ)

قَالَ الْعِرَاقِيُّ: وَعَلَيْهِ عَمَلُ الْأَكْثَرِينَ مِنْ أَهْلِ الْحَدِيثِ
(تدريب الراوي ٢٣٣-٢٣٤)
وَقَدْ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى الصِّحَابَةِ وَالتَّابِعِينَ
بِقَوْلِهِ:

طُوبَى لِمَنْ رَأَى وَأَمَنَ بِي وَطُوبَى لِمَنْ رَأَى مَنْ رَأَى أُنِي. الْحَدِيثُ، فَاكْتَفَى
فِيهَا بِجَرْدِ الرُّوْيَةِ. (تدريب الراوي ٢٣٥-٢٣٦)
وَكَانَ إِمَامُنَا الْأَعْظَمُ تَابِعِيًّا، كَمَا صَرَّحَ بِهِ الْعُلَمَاءُ. بِحَمْدِ اللَّهِ
تَعَالَى. وَالتَّفْصِيلُ فِي تَبْيِضِ الصَّحِيفَةِ بِمَنَاقِبِ أَبِي حَنِيفَةَ (رَحِمَهُ اللَّهُ).

عَدَمُ قُبُولِ الْقَضَاءِ وَفَرَايِضُهُ وَقَبْلُ عَقُوبَةِ الْأَسْوَاطِ:

كَانَ أَبُو جَعْفَرٍ أَمِيرُ الْمُؤْمِنِينَ أَشْخَصَ أَبَا حَنِيفَةَ إِلَيْهِ، وَأَرَادَهُ عَلَى أَنْ

يُولِيهِ الْقَضَاءَ، فَحَلَفَ عَلَيْهِ أَبُو جَعْفَرٍ لِيَفْعَلَ، فَحَلَفَ أَبُو حَنِيفَةَ أَنْ لَا يَفْعَلَ،
فَحَلَفَ أَبُو جَعْفَرٍ لَتَفْعَلَ، فَقَالَ الرَّبِيعُ لِأَبِي حَنِيفَةَ:

الَاتَرَى أَمِيرَ الْمُؤْمِنِينَ يَحْلِفُ،

فَقَالَ أَبُو حَنِيفَةَ: أَمِيرُ الْمُؤْمِنِينَ أَقْدَرُ مِنِّي عَلَى كَفَّارَةِ أَيْمَانِهِ، فَإِنِ أَنْ
يَلِيَ الْقَضَاءَ، فَأَمَرَبَهُ إِلَى السِّجْنِ فَمَاتَ فِي السِّجْنِ، وَدُفِنَ فِي مَقَابِرِ الْخِزْرَانِ
رَحْمَةُ اللَّهِ عَلَيْهِ. ١

مَاتَ بِبَغْدَادَ سَنَةَ خَمْسِينَ وَمِائَةٍ، وَصَلَّى عَلَيْهِ الْحَسَنُ بْنُ عَمَّارَةَ
وَكَانَ قَاضِيًا يَوْمَئِذٍ بِبَغْدَادَ (الْإِتِّقَاءُ ٣٢٢) ٢

وَهَكَذَا إِذْ كَرَهُ حَافِظُ شَمْسِ الدِّينِ الذَّهَبِيُّ الْمُتَوَفَّى ٤٢٨ هـ
تُوفِّيَ شَهِيدًا، مَسْقِيًّا فِي سَنَةِ خَمْسِينَ، وَلَهُ سَبْعُونَ سَنَةً، وَعَلَيْهِ قُبَّةٌ
عَظِيمَةٌ، وَمَشْهُدٌ فَأَخْرَجَ بِبَغْدَادَ ٣ وَاللَّهُ أَعْلَمُ.

١ سيرة اعلام النبلاء: ج ٥، ٥٣٤

٢ الْإِتِّقَاءُ فِي فَصَائِلِ الْإِئِمَّةِ الثَّلَاثَةِ ص ٢٢٥ الْفَقْهَاءُ، مَالِكُ بْنُ أَنَسٍ، وَمُحَمَّدُ بْنُ إِدْرِيسَ وَابْنُ حَنِيفَةَ النُّعْمَانُ

بن ثابت الكوفي. للامام الحافظ ابن عبد البر الاندلسي اعتنى به عبد الفتاح ابو غدة رحمة الله عليه.

٣ سيرة اعلام النبلاء ٥، ٥٣٨، دار الكتب العلمية. بيروت

وَعَنْ مُغِيثِ بْنِ بُدَيْلٍ، قَالَ:

«دَعَا الْمَنْصُورُ أَبَا حَنِيفَةَ إِلَى الْقَضَاءِ، فَاُمْتَنَعَ، فَقَالَ: أَتَرْغَبُ عَمَّا

نَحْنُ فِيهِ؟ فَقَالَ: لَا أَصْلَحُ، قَالَ: كَذِبْتَ، قَالَ فَقَدْ حَكَمَ أَمِيرُ الْمُؤْمِنِينَ عَلَى

أَنِّي لَا أَصْلَحُ، فَإِنْ كُنْتُ كَاذِبًا، فَلَا أَصْلَحُ وَإِنْ كُنْتُ صَادِقًا، فَقَدْ أَخْبَرْتُكُمْ أَنِّي

لَا أَصْلَحُ. فَحَبَسَهُ ١

قَالَ: الْإِمَامُ الْحَافِظُ أَبِي عُمَرَ يُوسُفُ بْنُ عَبْدِ الْبَرِّ الْأَنْدَلُسِيِّ:

(وُلِدَ سَنَةَ ٣٦٨ وَتَوَفَّى سَنَةَ ٤٢٣ رَحِمَهُ اللَّهُ عَلَيْهِ)

وَقَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ:

«كَانَ أَبُو حَنِيفَةَ رَجُلًا فَقِيهًا مَعْرُوفًا بِالْفِقْهِ، مُشْهُورًا

بِالْوَرَعِ، وَاسِعَ الْمَالِ مَعْرُوفًا بِالْإِفْضَالِ عَلَى كُلِّ مَنْ يُطِيفُ بِهِ، صَبُورًا عَلَى

تَعْلِيمِ الْمُتَكَلِّمِ بِاللَّيْلِ وَالنَّهَارِ، حُسْنَ الدِّينِ كَثِيرَ الصَّبْرِ، قَلِيلَ الْكَلَامِ

حَتَّى تَرِدَ مَسْأَلَةٌ فِي حَلَالٍ أَوْ حَرَامٍ، وَكَانَ يُحَسِّنُ يَدُلُّ عَلَى الْحَقِّ، هَارِبًا مِنْ

مَالِ السُّلْطَانِ، وَإِذَا أُورِدَتْ عَلَيْهِ مَسْأَلَةٌ فِيهَا حَدِيثٌ صَحِيحٌ اتَّبَعَهُ، وَإِنْ

كَانَ عَنِ الصَّحَابَةِ وَالتَّابِعِينَ، وَالْأَقَاسَ فَأَحْسَنَ الْقِيَاسِ -
وَكَانَتْ وَلَادَتُهُ بِالْكُوفَةِ سَنَةَ ثَمَانِينَ، وَمَاتَ فِي رَجَبِ سَنَةِ خَمْسِينَ
وَمِئَةٍ، وَدُفِنَ بِمَقْبَرَةِ الْخَيْرَانِ بِبَابِ الطَّاقِ فِي بَغْدَادَ، وَصُلِّيَ عَلَيْهِ سِتِّ
مَرَّاتٍ مِنْ كَثْرَةِ الزَّحَامِ، أَخْرَهُمْ صَلَّى عَلَيْهِ ابْنُهُ حَبَّادُ، وَغَسَلَهُ الْحَسَنُ بْنُ
عُبَّارَةَ. قَاضِي بَغْدَادَ فِي خِلَافَةِ الْمَنصُورِ - ١

إِمَامَةُ أَبِي حَنِيفَةَ فِي الْحَدِيثِ:
قَالَ الذَّهَبِيُّ فِي تَذْكَرَةِ الْحِفَاطِ: قَالَ أَبُو دَاوُدَ رَحِمَهُ اللَّهُ إِنَّ أَبَا حَنِيفَةَ
كَانَا إِمَامًا - ٢

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ:
لَيْسَ أَحَدٌ أَحَقُّ أَنْ يُقْتَدَى بِهِ مِنْ أَبِي حَنِيفَةَ؛ لِأَنَّهُ كَانَ إِمَامًا تَقِيًّا
نَقِيًّا وَرِعًا عَالِمًا فَقِيًّا، كَشَفَ الْعِلْمَ كَشْفًا لَمْ يَكْشِفْهُ أَحَدٌ بِبَصَرٍ وَفَهْمٍ
وَفِطْنَةٍ وَتَقِيٍّ - ٣

١ الانتقاء في فضائل الأئمة الثلاثة الفقهاء ص ٢٣٣ مكتبة المطبوعات الإسلامية

٢ تذكرة الحفاظ للذهبي ١٦٩: ١

٣ المواهب الشريفة للبرقي في آخر الخيرات الحسان ص ٢٢٠-٢١٩

تَعَدَّادُ شُيُوخِ الْإِمَامِ أَبِي حَنِيفَةَ فِي الْحَدِيثِ:

وَشُيُوخُهُ فِي الْحَدِيثِ كَثِيرُونَ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى قَالَ
عَلَّامَةُ ابْنِ الْحَجَرِ الْهَيْثَمِيُّ فِي "الْخَيْرَاتِ الْحَسَانِ" هُمْ كَثِيرُونَ لَا يَسَعُ هَذَا
الْمُخْتَصَرُ ذِكْرَهُمْ ، وَقَدْ ذَكَرَ مِنْهُمْ أَبُو حَفْصٍ الْكَبِيرُ أَرْبَعَةَ أَلْفٍ شَيْخٍ
وَقَالَ غَيْرُهُ: لَهُ أَرْبَعَةُ أَلْفٍ شَيْخٍ مِنَ التَّابِعِينَ فَمَا بِأَلَكِ بِغَيْرِهِمْ ١
وَذَكَرَ الْعَلَّامَةُ الْخَوَارِزْمِيُّ فِي "جَامِعِ الْمَسَانِيدِ" ٢

إِنَّ عَدَدَ الْمَشْلُوحِ الَّذِينَ رَوَى عَنْهُمْ فِي جَامِعِ الْمَسَانِيدِ يَقْرُبُ مِنْ
ثَلَاثِ مِائَةٍ.

وَذَكَرَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ بْنُ أَبِي حَفْصٍ الْكَبِيرُ:
فَجَعَلَ أَصْحَابُ الشَّافِعِيِّ يُفَضِّلُونَ الشَّافِعِيَّ عَلَى أَبِي حَنِيفَةَ فَقَالَ: أَبُو
عَبْدِ اللَّهِ بْنُ أَبِي حَفْصٍ -

عَدُّوا مَشْلُوحَ الشَّافِعِيِّ كَمْ هُمْ؟ فَيَعُدُّوْا، فَيَلْغُوا ثَمَانِينَ. ثُمَّ عَدُّوا
مَشْلُوحَ أَبِي حَنِيفَةَ مِنَ الْعُلَمَاءِ وَالتَّابِعِينَ فَيَلْغُوا أَرْبَعَةَ أَلْفٍ. فَقَالَ

أَبُو عَبْدِ اللَّهِ.

هَذَا مِنْ أَدْنَى فَضَائِلِ أَبِي حَنِيفَةَ.

(مَنَاقِبُ الْأَمَامِ الْأَعْظَمِ أَبِي حَنِيفَةَ - لِابْنِ بَزَّازٍ كُرِّدَرِيٍّ. ١: ٢٨)

وَهَذَا يَكْفِي لِعَظَمَةِ إِمَامِنَا الْأَعْظَمِ هُوَ الْقُدْوَةُ فِي الْحَدِيثِ وَلِإِمَامِ

دَارِ الْهَجْرَةِ لَهُ تِسْعُ مِائَةِ شَيْخٍ فَكَثْرٌ. ١

وَكَانَ إِمَامِنَا الْأَعْظَمُ يُدَاوِمُ مَجْلِسَ اسْتِاذَةِ حَمَّادٍ: فَقَالَ اسْتَاذُهُ:

لَا يَجْلِسُ فِي صَدْرِ الْحَلَقَةِ بِحَذَايْ غَيْرِ أَبِي حَنِيفَةَ فَصَحِبْتُ عَشْرَ سَنِينَ.

قَالَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْعَجَلِيُّ، حَدَّثَنِي أَبِي، قَالَ أَبُو حَنِيفَةَ: قَدِمْتُ

الْبَصْرَةَ، فَظَنَنْتُ أَنِّي لَا أَسْأَلُ عَنْ شَيْءٍ إِلَّا أَجَبْتُ فِيهِ، فَسَأَلُونِي عَنْ أَشْيَاءَ لَمْ

يَكُنْ عِنْدِي فِيهَا جَوَابٌ، فَجَعَلْتُ عَلَى نَفْسِي إِلَّا أَفَارِقَ حَمَّادًا حَتَّى يَمُوتَ،

فَصَحِبْتُهُ، ثَمَانِي عَشْرَةَ سَنَةً. ٢

قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ:

١ (شَرْحُ الرَّزْقَانِي عَلَى مُوَظَاءِ الْأَمَامِ مَالِكٍ مَطْبُوعَةٌ دَارِ الْبَعْرِفَةِ، بِيْرُوتَ ٢: ٢٨)

٢ (سِيرَةُ أَعْلَامِ النُّبَلَاءِ ج ٥ ص ٥٣٥)

”لَوْلَا أَنَّ اللَّهَ أَعَانَنِي بِأَبِي حَنِيفَةَ وَسُفْيَانَ، كُنْتُ كَسَائِرِ النَّاسِ“
 قِيلَ لِقَاسِمُ بْنُ مَعْنٍ:

”تَرْضَى أَنْ تَكُونَ مِنْ غُلَمَانِ أَبِي حَنِيفَةَ؟ قَالَ: مَا جَلَسَ النَّاسُ إِلَى
 أَحَدٍ أَنْفَعُ مِنْ مَجَالَسَةِ أَبِي حَنِيفَةَ. وَقَالَ لَهُ الْقَاسِمُ: تَعَالَ مَعِيَ إِلَيْهِ فَلَمَّا
 جَاءَ إِلَيْهِ، لَزِمَهُ، وَقَالَ: مَا رَأَيْتُ مِثْلَ هَذَا“

قِيلَ لِمَالِكٍ: هَلْ رَأَيْتَ أَبَا حَنِيفَةَ؟ قَالَ نَعَمْ. رَأَيْتُ رَجُلًا لَوْ كَلَّمَكِ فِي
 هَذِهِ السَّارِيَةِ أَنْ يَجْعَلَهَا ذَهَبًا، لَقَامَ، بِحُجَّةٍ.

وَعَنْ أَسَدِ بْنِ عَمْرِو:

”أَنَّ أَبَا حَنِيفَةَ رَحِمَهُ اللَّهُ صَلَّى الْعِشَاءَ وَالصُّبْحَ بوضوءٍ أَرْبَعِينَ سَنَةً“
 وَقَالَ أَبُو عَاصِمٍ التَّبِيلُ:

”كَانَ أَبُو حَنِيفَةَ يُسَمَّى الْوَتْدَ؛ لِكَثْرَةِ صَلَوَاتِهِ“.

وَرَوَى ابْنُ إِسْحَاقَ السَّهَرَقَنْدِيُّ، عَنِ الْقَاضِي أَبِي يُوسُفَ قَالَ: كَانَ
 أَبُو حَنِيفَةَ يَخْتِمُ الْقُرْآنَ كُلَّ لَيْلَةٍ فِي رُكْعَةٍ.

وَعَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحَمَّانِيِّ، عَنْ أَبِيهِ: أَنَّهُ صَحِبَ أَبَا حَنِيفَةَ سِتَّةَ

أَشْهُرٍ، قَالَ: فَبَارَأَيْتُهُ صَلَّى الْغَدَاةَ إِلَّا بَوْضُوءَ عِشَاءِ الْآخِرَةِ، وَكَانَ يَخْتِمُ كُلَّ لَيْلَةٍ عِنْدَ السَّحْرِ.

قَالَ مَسْعَرُ بْنُ كَدَّامٍ:

رَأَيْتُ أَبَا حَنِيفَةَ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ^١

وَيُرْوَى: "أَنَّ أَبَا حَنِيفَةَ خَتَمَ الْقُرْآنَ سَبْعَةَ أَلْفٍ مَرَّةً."

وَقَالَ عَلِيُّ بْنُ عَاصِمٍ:

لَوْ وَزَنَ عِلْمُ الْإِمَامِ أَبِي حَنِيفَةَ بِعِلْمِ أَهْلِ زَمَانِهِ، لَرَجَحَ عَلَيْهِمْ قَالَ

ابْنُ الْمُبَارَكِ: أَبُو حَنِيفَةَ أَفْقَهُ النَّاسِ^٢

وَقَالَ الْإِمَامُ الْمُحَدِّثُ النَّاقِدُ الْحَافِظُ ابْنُ الْكَثِيرِ الشَّافِعِيُّ فِي كِتَابِهِ

"الْبَدَايَةُ وَالنِّهَايَةُ" ١٠: ١٢٣

فِي تَرْجَمَةِ أَبِي حَنِيفَةَ:

"هُوَ الْإِمَامُ أَبُو حَنِيفَةَ النُّعْمَانُ بْنُ ثَابِتٍ الْكُوفِيُّ، فَقِيهُ الْعِرَاقِ، وَأَحَدُ

أَيِّمَةِ الْإِسْلَامِ، وَالسَّادَةِ الْأَعْلَامِ، وَأَحَدُ أَرْكَانِ الْعُلَمَاءِ، وَأَحَدُ الْأَيْمَةِ

١ (سير النبلاء)

٢ سير اعلام النبلاء ج ٥ ص ٥٣٤-٥٣٨

الْأَرْبَعَةَ، أَصْحَابِ الْمَذَاهِبِ الْمَتَّبُوعَةِ، وَهُوَ أَقْدَمُهُمْ وَفَاةً لِأَنَّهُ أَدْرَكَ عَصْرَ
الصِّحَابَةِ، وَرَأَى أَنَسَ بْنَ مَالِكٍ، وَذَكَرَ بَعْضُهُمْ أَنَّهُ رَوَى عَنْ سَبْعَةٍ مِّنَ
الصِّحَابَةِ. فَاللَّهُ أَعْلَمُ.

وَأَنَا أَكْتُبُ هُنَا آخِرَ كَلَامِ الْأُسْتَاذِ الْكَبِيرِ الشَّيْخِ عَلِيِّ الطَّنْطَاوِيِّ فِي
كِتَابِهِ "رِجَالٌ مِنَ التَّارِيخِ" ص ١١٣ تَحْتَ عُنْوَانِ (الْإِمَامِ الْأَعْظَمِ)
وَالْمَذْهَبِ الْحَنْفِيِّ الْيَوْمَ أَوْسَعَ الْمَذَاهِبِ انْتِشَارًا، وَأَوْسَعَهَا فُرُوعًا وَأَقْوَالًا،
وَهُوَ أَنْفَعُ الْمَذَاهِبِ فِي الْاجْتِهَادَاتِ الْقَضَائِيَّةِ، يَلِيهِ فِي كَثَرَةِ الْفُرُوعِ
الْمَذْهَبُ الْبَالِكِيُّ. ١

أَسْمَاءُ مِنْ أَكْبَرِ الْمَشَائِخِ وَمَشَاهِيرِ الْأَوْلِيَاءِ:

تَلَامِيذُ إِمَامٍ أَعْظَمَ رَضِيَ اللَّهُ عَنْهُ:
هُمُ أَوْلِيَاءُ اللَّهِ: وَقَدْ اتَّبَعَهُ عَلَى مَذْهَبِهِ كَثِيرٌ مِنَ الْأَوْلِيَاءِ الْكِرَامِ،
مِمَّنِ اتَّصَفَ بِثَبَاتِ الْمُبَاهَدَةِ وَرَکُضٍ فِي مَيِّدَانِ الْمَشَاهِدَةِ..
١ كَبِيرُ أَهْلِ بَنِي آدَهَمَ ٢. وَشَقِيقُ الْبَلْخِي

١ حَزْرَةُ وَتَقْلَهُ عَبْدُ اللَّهِ الْمَذْهَبِ شَاهِدٌ مُحَمَّدٌ عَفَى اللَّهُ عَنْهُ.

- ٣ وَمَعْرُوفُ الْكَرْخِيِّ ٢ - وَأَبِي يَزِيدُ الْبُسْطَامِيُّ
 ٥ وَفُضَيْلُ بْنُ عَيَّاضٍ ٦ وَدَاوُدُ الطَّائِي
 ٤ وَأَبُو حَامِدٍ اللَّفَّافُ ٨ وَخَلْفُ بْنُ أَيُّوبَ
 ٩ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ١٠ وَوَكَيْعُ بْنُ الْجَرَّاحِ
 ١١ وَأَبُو بَكْرِ الْوَرَّاقُ وَغَيْرُهُمْ مِمَّنْ لَا يُحْصَى ١

(١) حَضَرَتْ إِبْرَاهِيمُ بْنُ أَدَهَمَ: رَحْمَةُ اللَّهِ عَلَيْهِ

(كَابِرِ إِبْرَاهِيمَ بْنِ أَدَهَمَ) بْنِ مَنْصُورِ الْبَلْخِيِّ، كَانَ مِنْ ابْنِ الْمُلُوكِ، خَرَجَ
 مَتَصِيدًا فَهَتَفَ بِهِ هَاتِفٌ: إِلَهَذَا خُلِقْتُ؛ فَنَزَلَ عَنْ دَابَّتِهِ وَأَخَذَ جُبَّةَ رَاغٍ
 وَسَارَ حَتَّى دَخَلَ مَكَّةَ ثُمَّ أَتَى الشَّامَ وَمَاتَ بِهَا.

(٢) وَشَقِيقُ الْبَلْخِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ

ابْنُ إِبْرَاهِيمِ الذَّاهِدُ الْعَابِدُ الْبَلْخِيُّ. صَحِبَ أَبَا يُوسُفَ الْقَاضِيَّ، وَقَرَأَ
 عَلَيْهِ كِتَابَ الصَّلَاةِ ذَكَرَهُ أَبُو اللَّيْثِ فِي الْمُقَدِّمَةِ، وَهُوَ أَسْتَاذُ حَاتِمِ

الْأَصَمِ، وَصَحِبَ إِبْرَاهِيمَ بْنَ أَدَهْمَ، مَاتَ شَهِيدًا سَنَةَ ١٩٢ (تسبي)

(٣) حَضَرَتْ مَعْرُوفِ الْكَرْخِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ

وَمَعْرُوفِ الْكَرْخِيِّ بْنِ فَيْرُوزَ، مِنَ الْمَشَائِخِ الْكَبَائِرِ، مُسْتَجَابُ
الدَّعَاءِ، يُسْتَسْقَى بِقَبْرِهِ وَهُوَ أَسْتَاذُ السَّرِيِّ السَّقَطِيِّ، مَاتَ سَنَةَ ٢٠٠ هـ

(٤) حَضَرَتْ أَبُو يَزِيدَ الْبُسْطَامِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ

وَأَبُو يَزِيدَ الْبُسْطَامِيُّ شَيْخُ الْمَشَائِخِ، وَذُو الْقَدَمِ الرَّاسِخِ، وَأَسْبُهُ
طَيْفُورُ بْنُ عَيْسَى، كَانَ جَدَّهُ مَجُوسِيًّا وَأَسْلَمَ، مَاتَ سَنَةَ ١٦١ هـ

(٥) حَضَرَتْ فَضِيلُ بْنُ عِيَاضٍ رَضِيَ اللَّهُ عَنْهُ

وَفُضِيلُ بْنُ عِيَاضٍ الْخَرَّاسَانِيُّ، رُوِيَ أَنَّهُ كَانَ يَقْطَعُ الطَّرِيقَ وَأَنَّهُ
عَشِقَ جَارِيَةً وَارْتَقَى جِدَارَ أَلْهَا، فَسَمِعَ تَالِيًا يَتْلُو أَلَمُ يَا لِلَّذِينَ آمَنُوا أَنْ
تَخْشَعَ قُلُوبُهُمْ فَتَابَ وَرَجَعَ فَوَرَدَ مَكَّةَ وَجَاوَرَبَهَا الْحَرَمَ وَمَاتَ بِهَا سَنَةَ
١٨٤ هـ (رسالة القشيري)

وَذَكَرَ الضَّبِيرِيُّ: أَنَّهُ أَخَذَ الْفِقْهَ عَنْ أَبِي حَنِيفَةَ وَرَوَى عَنْهُ الشَّافِعِيُّ
فَأَخَذَ عَنْ إِمَامٍ عَظِيمٍ وَأَخَذَ عَنْهُ إِمَامٌ عَظِيمٌ - وَرَوَى لَهُ إِمَامَانِ عَظِيمَانِ

الْبَخَارِيُّ وَمُسْلِمٌ.

(٦) وَدَاوُدُ الطَّائِيُّ:

هُوَ ابْنُ التَّصَرُّبِ نَصِيرِ بْنِ سُلَيْمَانَ الْكُوفِيِّ الطَّائِيُّ الْعَالِمُ الْعَامِلُ
الزَّاهِدُ الْعَابِدُ أَحَدُ أَصْحَابِ الْإِمَامِ كَانَ مَهْنُ شَغْلٍ نَفْسَهُ بِالْعِلْمِ وَدَرَسِ
الْفِقْهِ وَغَيْرِهِ ثُمَّ اخْتَارَ الْعَزْلَةَ وَلِزَمَ الْعِبَادَةَ. قَارِبَ مُحَارِبِ بْنِ دِثَارٍ لَوْ كَانَ
الدَّادُ فِي الْأَمَمِ الْبَاضِيَّةِ لَقَصَّ اللَّهُ تَعَالَى عَلَيْنَا مِنْ خَيْرِهِ.

قال ابو نعيم مات سنة ١٦٠ هـ

(٤) وابو حامد اللفاف مات سنة ٢٢٠ هـ

هُوَ أَحْمَدُ بْنُ خَضِرٍ وَيَّةُ الْبَلَخِيُّ مِنْ كَبَائِرِ مَشَائِخِ خَرَّاسَانَ.

(٨) وَخَلْفُ ابْنِ أَيُّوبَ (رَحِمَهُ اللَّهُ عَلَيْهِ)

مِنْ أَصْحَابِ مُحَمَّدٍ وَزُفَرَ (رَضِيَ اللَّهُ عَنْهُمَا) وَتَفَقَّهَ عَلَى أَبِي يُوسُفَ أَيْضًا.

وَأَخَذَ الذَّهْدُ عَنْ إِبْرَاهِيمَ بْنِ أَدَهَمَ وَصَحْبِهِ مُدَّةً. وَاخْتَلَفَ فِي وَفَاتِهِ

وَالْأَصَحُّ أَنَّهُ سَنَةَ ٢١٥ هـ كَمَا ذَكَرَهُ التَّيْمِيُّ.

وَرَى عَنْهُ أَنَّهُ قَالَ: صَارَ الْعِلْمُ مِنَ اللَّهِ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وسلم، ثُمَّ صَارَ إِلَى الصَّحَابَةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ، ثُمَّ صَارَ إِلَى التَّابِعِينَ
ثُمَّ إِلَى أَبِي حَنِيفَةَ، فَمَنْ شَاءَ فَلْيَرْضَ وَمَنْ شَاءَ فَلْيَسْخُطْ.

(٩) وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ رَحِمَهُ اللَّهُ عَلَيْهِ

الزَّاهِدُ الْفَقِيهُ الْمُحَدِّثُ أَحَدُ الْأَيْمَةِ جَمَعَ الْفِقْهَ وَالْأَدَبَ وَالنَّحْوَ
وَاللُّغَةَ وَالْفَصَاحَةَ وَالْوَرَعَ وَالْعِبَادَةَ. وَصَنَّفَ الْكُتُبَ الْكَثِيرَةَ. قَالَ
الذَّهَبِيُّ: هُوَ أَحَدُ أَرْكَانِ هَذِهِ الْأُمَّةِ فِي الْعِلْمِ وَالْحَدِيثِ وَالذُّهْدِ، وَأَحَدُ
شُيُوخِ الْإِمَامِ أَحْمَدَ، أَخَذَ عَنْ أَبِي حَنِيفَةَ وَمَدَحَهُ فِي مَوَاضِعَ كَثِيرَةٍ وَشَهِدَ لَهُ
الْأُئِمَّةُ مَاتَ سَنَةَ ١٨١ هـ.

(١١) وَوَكَيْعُ بْنُ الْجَرَّاحِ:

إِبْنُ مَلِيحٍ بْنِ عَدِيٍّ الْكُوفِيُّ، شَيْخُ الْإِسْلَامِ وَأَحَدُ الْأَيْمَةِ الْأَعْلَامِ.
قَالَ يَحْيَى بْنُ أَكْثَمَ: كَانَ وَكَيْعٌ يَصُومُ الدَّهْرَ وَيَخْتِمُ الْقُرْآنَ كُلَّ لَيْلَةٍ.
وَقَالَ ابْنُ مَعِينٍ: مَا رَأَيْتُ أَفْضَلَ مِنْهُ قَبْلَ لَهُ وَلَا ابْنَ الْمُبَارَكِ
قَالَ: كَانَ لِابْنِ الْمُبَارَكِ فَضْلٌ وَلَكِنَّ مَا رَأَيْتُ أَفْضَلَ مِنْ وَكَيْعٍ، كَانَ

يَسْتَقْبِلُ الْقِبْلَةَ وَيَسِرُّ الصَّوْمَ وَيُفْتِي بِقَوْلِ أَبِي حَنِيفَةَ وَكَانَ قَدْ سَمِعَ مِنْهُ شَيْئًا كَثِيرًا. مَاتَ سَنَةَ ١٩٨ هـ وَهُوَ مِنْ شُيُوخِ الشَّافِعِيِّ وَأَحْمَدَ رَضِيَ اللَّهُ عَنْهُمَا

”تَيْمِي“.

١٢ وَأَبِي بَكْرٍ الْوَرَّاقُ:

هُوَ مُحَمَّدُ بْنُ عُمَرَ وَالتِّرْمِذِيُّ أَقَامَ بِبَلْخٍ وَصَحِبَ أَحْمَدَ بْنَ حَنْظَلَةَ وَكَانَ تَصَانِيفُ فِي الرِّيَاضَاتِ رِسَالَةً ١.

ذَكَرَهُ الْإِمَامُ الْيَافِعِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ:

شَكُوتٌ إِلَى وَكَيْعٍ سُوءٍ حَفْظِي

فَارْشَدَنِي إِلَى تَرْكِ الْمُعَاصِي

وَعَلَّلَهُ بِأَنَّ الْعِلْمَ فَضْلٌ

وَفَضْلُ اللَّهِ لَا يَحْوِيهِ عَاصِي ٢.

الْإِمَامُ زُفَرُ بْنُ الْهَذِيلِ رَضِيَ اللَّهُ عَنْهُ: وُلِدَ ١١٠ هـ مَاتَ ١٥٨ هـ

١ رد المحتار على الدرر عمر والبختار ج ١ ص ٢٢

٢ الفوائد ص ٢٢٢-٢٢٣ مولانا عبدالحى لکهنوی

الْعَنْبَرِيُّ، الْفَقِيه، الْمُجْتَهِدُ، الرَّبَّانِي، الْعَلَّامَةُ أَبُو الْهَذِيلِ بْنُ الْهَذِيلِ
بْنِ قَيْسِ بْنِ سَلَمٍ.

قَالَ أَبُو نُعَيْمٍ الْحَافِظُ:

كَانَ أَبُوهُ بِاصْبَحَانَ فِي دَوْلَةِ يَزِيدَ بْنِ الْوَلِيدِ، فَكَانَ لَهُ ثَلَاثَةُ أَوْلَادٍ: زُفَرٌ
وَهَرْثِمَةُ، وَكَوْثَرٌ. قُلْتُ: وُلِدَ سَنَةَ عَشَرَ وَمِائَةٍ. قَالَ أَبُو نُعَيْمٍ الْمَلَائِيُّ: كَانَ
ثِقَةً، مَأْمُونًا. وَذَكَرَهُ: يَحْيَى بْنُ مَعِينٍ، فَقَالَ: ثِقَةً، مَأْمُونًا. قُلْتُ: وَهُوَ مِنْ
بُحُورِ الْفِقْهِ، وَأَذَى كِبَاءِ الْوَقْتِ.

تَفَقَّهُ بِأَبِي حَنِيفَةَ، وَهُوَ أَكْبَرُ تَلَامِيذِهِ، وَكَانَ مِمَّنْ جَمَعَ بَيْنَ الْعِلْمِ
وَالْعَمَلِ، وَكَانَ يَدْرِي الْحَدِيثَ وَيَتَّقِنُهُ، قَالَ عَلِيُّ بْنُ مُدْرِكٍ، عَنِ الْحَسَنِ بْنِ
زِيَادٍ الْفَقِيهِ، قَالَ: كَانَ زُفَرٌ، وَدَاوُدُ الطَّائِيُّ مُتَوَاحِشَيْنِ. فَأَمَّا دَاوُدُ فَتَرَكَ
الْفِقْهَ وَاقْبَلَ عَلَى الْعِبَادَةِ، وَأَمَّا زُفَرٌ فَجَمَعَهُمَا.

قَالَ أَبُو نُعَيْمٍ: كُنْتُ أَعْرِضُ الْأَحَادِيثَ عَلَى زُفَرٍ، فَيَقُولُ: هَذَا نَاسِخٌ،
هَذَا مَنْسُوخٌ، هَذَا يُؤْخَذُ بِهِ، هَذَا يُرْفَضُ.

قُلْتُ: كَانَ هَذَا الْإِمَامُ مُنْصِيفًا فِي الْبَحْثِ مُتَّبِعًا.

مَاتَ زُفَرُ سَنَةِ ثَمَانٍ وَخَمْسِينَ وَمِائَةٍ الْمُتَوَفَّى (١٥٨هـ) ١

وَقَالَ الْعَلَّامَةُ عَبْدُ الْحَيِّ اللَّكْهَنِيُّ:

«كَانَ أَبُو حَنِيفَةَ يُجِلُّهُ وَيُعَظِّمُهُ وَيَقُولُ هُوَ أَقْيَسُ أَصْحَابِي»

وَقَالَ الْحَسَنُ بْنُ زِيَادٍ:

إِنَّ الْمُقَدَّمَ فِي مَجْلِسِ الْإِمَامِ كَانَ زُفَرُ (رَحِمَهُ اللَّهُ تَعَالَى)

وَعَنْ سُلَيْمَانَ الْعَطَّارِ قَالَ:

تَزَوَّجَ زُفَرُ وَدَعَا إِلَى عُرْسِهِ الْإِمَامَ فَالْتَمَسَ مِنْهُ أَنْ يَخُطِبَ، فَقَالَ فِي

خُطْبَتِهِ، هَذَا زُفَرُ إِمَامٌ مِّنْ أَيْمَةِ الْمُسْلِمِينَ وَعَلِمٌ مِّنْ أَعْلَامِهِمْ فِي شَرْفِهِ

وَحَسْبِهِ وَنَسْبِهِ. ٢

وَعَنْ دَاوُدَ الطَّائِيِّ قَالَ:

كَانَ أَبُو يُوسُفَ وَزُفَرُ يَتَنَازَرَانِ فِي الْفِقْهِ، وَكَانَ زُفَرُ جَيِّدَ اللِّسَانِ

وَكَانَ أَبُو يُوسُفَ يَضْطَرُّ فِي مُنَازَرَتِهِ... ذَكَرَ ابْنُ خَلِّكَانَ فِي وَفَيَاتِ

١ (سير اعلام النبلاء ج ٦ - ص ٢٩٨) دار الكتب العلمية بيروت، لبنان

٢ الفوائد البهية في تراجم الحنفية صفحته نمبر ٥٤

الْأَعْيَانِ فِي نَسَبِهِ: زُفَرُ بْنُ الْهَذِيلِ بْنُ قَيْسٍ يَنْتَهِي نَسَبُهُ إِلَى مَعْدَنِ بْنِ
عَدْنَانَ الْعَنْبَرِيِّ الْفَقِيهِ الْحَنْفِيِّ ١

وَفِي مِيزَانِ الْإِعْتِدَالِ:

زُفَرُ بْنُ الْهَذِيلِ الْعَنْبَرِيُّ أَحَدُ فُقَهَاءِ الْعِبَادِ صِدُوقٌ وَثِقَةٌ.

وَعَنْ ابْنِ الْمُبَارَكِ:

قَالَ سَمِعْتُ زُفَرَ يَقُولُ نَحْنُ لَا نَأْخُذُ بِالرَّأْيِ مَا دَامَ أَثَرٌ، وَإِذَا جَاءَ الْأَثَرُ،
تَرَكَنَا الرَّأْيَ.

وَعَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ:

قَالَ: أَكْرَهُ زُفَرَ عَلَى أَنْ يَلِيَ الْقَضَاءَ فَأَبَى وَاخْتَفَى مُدَّةً، فَهُدِمَ مَنْزِلُهُ، ثُمَّ
خَرَجَ وَأَصْلَحَ مَنْزِلَهُ، ثُمَّ أَكْرَهُ هَدْمَ مَنْزِلِهِ وَلَمْ يَقْبَلْهُ. ٢

١ الفوائد البهية في تراجم الحنفية صفحته نمبر ٤١

٢ (بتغيير يسير - شاة) الفوائد البهية في تراجم الحنفية صفحته نمبر ٨٥، ٨٦ الناشر دار الكتاب الاسلامي

قَاضِي الْقَضَاةِ، الْإِمَامُ أَبُو يُوسُفَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ
الْأَنْصَارِيِّ (تَلِيدُ الْأَعَزِّ لِلْإِمَامِ أَبُو حَنِيفَةَ رَحْمَةُ اللَّهِ
عَلَيْهِ) وَلِدَ ١١٣ هـ الْمَتَوَفَى ١٨٢ هـ:

وَهُوَ أَوَّلُ مَنْ خُوطِبَ بِقَاضِي الْقَضَاةِ. وَحَصَلَ عَلَيْهِ مِنْ أَبِي كَيْلٍ
وَحَصَلَ لَهُ صُحْبَةُ إِمَامِ أَبِي حَنِيفَةَ سَبْعَةَ عَشَرَ سَنَةً، وَصَحِبَ أَسْتَاذَهُ دَائِمًا
وَلَمْ يُفَارِقْهُ لَحْظَةً.

وَكَمَلَ تَرْبِيَّتُهُ فِي صُحْبَةِ الْإِمَامِ الْأَمَّةِ وَشَيْخِهِ الْكُلِّ. وَكَانَ رَجُلًا
صَالِحًا، كَانَ شَيْخًا مُتَّقِنًا وَشَيْخًا فَرِيدًا فِي الْفِقْهِ، وَبَلَغَ رُتْبَةَ الْعُلَمَاءِ فِي
قَلِيلِ الْمُدَّةِ. وَحَصَلَ عَلَيْهِ الْحَدِيثُ مِنَ الشُّيُوخِ، وَبَلَغَ صَيِّتُهُ فِي عِلْمِ
الْحَدِيثِ وَلِهَذَا الْوَجْهَ جَاءَ إِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ وَحَصَلَ عَلَيْهِ الْحَدِيثُ
مِنْهُ، وَبَلَغَ عُرْوَةَ الْوُثْقَى وَمَرْتَبَةَ الْاجْتِهَادِ رَحْمَةُ اللَّهِ عَلَيْهِ.

شَيْخُ الْقَضَاةِ الْإِمَامُ أَبُو يُوسُفَ رَحْمَةُ اللَّهِ عَلَيْهِ:

هُوَ الْإِمَامُ، الْمُجْتَهِدُ، الْمُحَدِّثُ، قَاضِي الْقَضَاةِ أَبُو يُوسُفَ يَعْقُوبُ بْنُ

إِبْرَاهِيمَ... الْكُوفِي

مَوْلِدُ أَبِي يُوسُفَ فِي سَنَةِ ثَلَاثَ عَشْرَةَ وَمِائَةً.

تَحْصِيلُ عِلْمٍ:

وَكَانَ أَبُوهُ فَقِيرًا، لَهُ حَانُوتٌ ضَعِيفٌ، فَكَانَ أَبُو حَنِيفَةَ يَتَعَاهدُ

أَبَا يُوسُفَ بِالذَّاهِمِ مِائَةً بَعْدَ مِائَةٍ.

فَرَوَى عَلَى بْنِ حَرْمَلَةَ التَّيْمِيِّ عَنْهُ، قَالَ:

كُنْتُ أَطْلُبُ الْعِلْمَ وَأَنَا مُقِلٌّ، فَجَاءَ أَبِي، فَقَالَ يَا بُنَيَّ! لَا تُبَدِّنَ رِجْلَكَ

مَعَ أَبِي حَنِيفَةَ، فَأَنْتَ مُحْتَاجٌ، فَآثَرْتُ طَاعَةَ أَبِي، فَأَعْطَانِي أَبُو حَنِيفَةَ مِائَةً

دِرْهَمٍ، وَقَالَ: الزَّمِ الْحَلِيقَةَ، فَإِذَا انْفَذْتَ هَذِهِ، فَأَعْلِمْنِي، ثُمَّ بَعْدَ أَيَّامٍ أَعْطَانِي

مِائَةً. وَيُقَالُ: إِنَّهُ رُبِّي يَتِيمًا، فَأَسْلَمَتْهُ أُمُّهُ قَصَارًا.

قَالَ أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ عَلَيْهِ:

«أَوَّلُ مَا كَتَبْتُ الْحَدِيثَ» أَوَّلَ مَا طَلَبْتُ الْحَدِيثَ إِلَى أَبِي يُوسُفَ الْقَاضِي

إِخْتَلَفْتُ إِلَى أَبِي يُوسُفَ، وَكَانَ أَمِيلَ إِلَى الْمُحَدِّثِينَ مِنْ أَبِي حَنِيفَةَ

وَمُحَمَّدٌ ﷺ

وَرَوَى عَبَّاسٌ، عَنِ ابْنِ مَعِينٍ:

أَبُو يُونُسَ صَاحِبُ حَدِيثٍ، صَاحِبُ سُنَّةٍ.

وَعَنْ يَحْيَى الْبَرْمَكِيِّ، قَالَ:

قَدِمَ أَبُو يُونُسَ، وَأَقْلُ مَا فِيهِ الْفِقْهُ، وَقَدْ مَلَأَ بِفِقْهِهِ الْخَافِقِينَ.

قَالَ أَحْمَدُ بْنُ حَنْبَلٍ:

كَانَ أَبُو يُونُسَ مُنْصِيفًا فِي الْحَدِيثِ. وَعَنْ أَبِي يُونُسَ، قَالَ: صَحِبْتُ

أَبَا حَنِيفَةَ سَبْعَ عَشْرَةَ سَنَةً.

وَعَنْ هِلَالِ الرَّأْيِيِّ، قَالَ:

كَانَ أَبُو يُونُسَ يَحْفَظُ التَّفْسِيرَ، وَيَحْفَظُ الْبَغَاذِيَّ، وَأَيَّامَ الْعَرَبِ، كَانَ

أَحَدَ عُلُومِهِ الْفِقْهُ.

وَعَنْ ابْنِ سَبَاعَةَ:

كَانَ وَرُدُّ أَبِي يُوسُفَ فِي الْيَوْمِ مَا تَتَّبِي رَكْعَةً.

قَالَ ابْنُ الْمَدِينِيِّ:

مَا أَخَذَ عَلَى أَبِي يُوسُفَ إِلَّا حَدِيثُهُ فِي الْحَجْرِ.

وَقَالَ النَّسَائِيُّ فِي طَبَقَاتِ الْحَنْفِيَّةِ:

وَأَبُو يُوسُفَ ثِقَّةٌ.

وَقَالَ أَبُو حَاتِمٍ: يَكْتُبُ حَدِيثُهُ:

قُلْتُ: بَلَغَ أَبُو يُوسُفَ مِنْ رِئَاسَةِ الْعِلْمِ مَا لَا مَزِيدَ عَلَيْهِ، وَكَانَ

هَارُونَ الرَّشِيدُ يُبَالِغُ فِي إِجْلَالِهِ.

قَالَ بَشْرُ بْنُ الْوَلِيدِ:

تُوفِّي أَبُو يُوسُفَ يَوْمَ الْخَمِيسِ، خَامِسَ رَبِيعِ الْأَوَّلِ سَنَةِ اثْنَتَيْنِ

وَتِسْعِينَ وَمِائَةً.

وَقَالَ غَيْرُهُ: مَاتَ فِي غُرَّةِ رَبِيعِ الْآخِرِ، وَعَاشَ تِسْعِينَ وَسِتِّينَ سَنَةً. ١

١ سيرة اعلام النبلاء ج ٢ ص ٥٦٦ الى ص ٥٦٨، تأليف الامام المحافظ شمس الدين الذهبي المتوفى ٧٤٨ هـ

قَدْ رَقَمَ أَوْصَافَهُ فَاضِلُ الْكُهنُوِي هَكَذَا:

«أَبُو يُوسُفَ كَانَ صَاحِبَ حَدِيثٍ حَافِظًا، وَلَزِمَ أَبَا حَنِيفَةَ وَغَلَبَ عَلَيْهِ
الرَّأْيُ (Judicious Opinion) وَوَلِيَ قَضَاءَ بَغْدَادَ فَلَمْ يَزَلْ بِهَا حَتَّى مَاتَ
سَنَةَ ١٨٣ هـ فِي خَلَاْفَةِ هَارُونَ الرَّشِيدِ... وَتَوَفَّى سَنَةَ ١٩٢ هـ

وَكَانَ أَبُو يُوسُفَ هُوَ الْمُقَدَّمُ مِنْ أَصْحَابِ الْإِمَامِ وَأَوَّلُ مَنْ وَضَعَ
الْكِتَابَ عَلَى مَذْهَبِ أَبِي حَنِيفَةَ وَأَمَلَى الْمَسَائِلَ وَنَشَرَهَا وَبَتَّ عِلْمَ أَبِي
حَنِيفَةَ فِي أَقْطَارِ الْأَرْضِ وَلَهُ الْأَمْالِيُّ وَالنَّوَادِرُ. وَلَهُ كِتَابُ الْخِرَاجِ وَقَدْ
طَالَعْتُهُ مُخْتَصَرَ نَفِيسٍ وَجَلَّالَتُهُ مُسْتَفِيضَةٌ وَتَرَجَمَتْهُ فِي كُتُبٍ كَثِيرَةٍ ١.

الْأَدَبُ وَالْإِحْتِرَامُ لِأُسْتَاذِهِ:

عَنِ الطَّيَالِسِيِّ: قَالَ: سَمِعْتُ أَبَا يُوسُفَ يَقُولُ: إِنِّي لَا دُعُولَ لِي بِحَنِيفَةَ
قَبْلَ أَبِي وَتِي، وَلَقَدْ سَمِعْتُ أَبَا حَنِيفَةَ يَقُولُ: إِنِّي لَا دُعُولَ لِحَمَادٍ مَعَ أَبِي وَتِي ٢.

١ الفوائد البهية ص ٢٥ للمولانا الى الحسنات عبدالحى الكهنوى مطبوعه دار الكتاب الاسلامى

٢ تاريخ بغداد ج ١٣ ص ٣٣٠-٣٦٥

وَحَصَلَ لَهُ الْبَرْتَبَةُ الْعُلْيَا قَاضِي الْقَضَاةِ:

”وَكَانَ قَدْ سَكَنَ بَغْدَادَ وَوَلَّاهُ مُوسَى بْنُ الْمُهْدِيِّ الْقَضَاءَ بِهَا، ثُمَّ هَارُونَ الرَّشِيدُ مِنْ بَعْدِهِ، وَهُوَ أَوَّلُ مَنْ دُعِيَ بِقَاضِي الْقَضَاةِ فِي الْإِسْلَامِ“

وَقَالَ النَّخَعِيُّ:

حَدَّثَنَا أَحْمَدُ بْنُ عِمَارٍ ابْنُ أَبِي مَالِكٍ قَالَ سَمِعْتُ عَمَّارَ بْنَ أَبِي مَالِكٍ يَقُولُ:
”مَا كَانَ فِيهِمْ مِثْلُ أَبِي يُوسُفَ، لَوْلَا أَبُو يُوسُفَ مَا ذَكَرَ أَبُو حَنِيفَةَ
وَلَا ابْنُ أَبِي لَيْلَى، وَلَكِنَّهُ هُوَ نَشَرَ قَوْلَهُمَا وَبَثَّ عَلَيْهَا“^١

”وَأَبُو يُوسُفَ مَشْهُورُ الْأَمْرِ، ظَاهِرُ الْفَضْلِ وَهُوَ صَاحِبُ أَبِي حَنِيفَةَ،
وَأَفْقَهُ أَهْلُ عَصْرِهِ، وَلَمْ يَتَقَدَّمْهُ أَحَدٌ فِي زَمَانِهِ، وَكَانَ النِّهَايَةُ فِي الْعِلْمِ
وَالْحِكْمِ، وَالرِّيَاسَةِ وَالْقَدْرِ، وَأَوَّلُ مَنْ وَضَعَ الْكُتُبَ فِي أُصُولِ الْفِقْهِ عَلَى
مَذْهَبِ أَبِي حَنِيفَةَ، وَأَمَلَى الْمَسَائِلَ وَنَشَرَهَا وَبَثَّ عِلْمَ أَبِي حَنِيفَةَ فِي أَقْطَارِ

الْأَرْضِ“^٢

^١ (تاريخ بغداد)

^٢ (تاريخ بغداد ص ٢٣٨ ج ١٣)

أَقْوَالُ الْإِمَامِ أَبِي يُوسُفَ:

«الْعِلْمُ شَيْءٌ لَا يُعْطِيكَ بَعْضُهُ حَتَّى تُعْطِيَهُ كُلُّكَ، وَأَنْتَ إِذَا أُعْطِيَتْهُ
كُلُّكَ مِنْ أَعْطَائِهِ، بَعْضٌ عَلَى غَرَرٍ»

قَالَ أَبُو يُوسُفَ:

الف: «صُحْبَةُ مَنْ لَا يَخْشَى الْعَارَ عَارِ يَوْمِ الْقِيَامَةِ»

ب: رُءُوسُ النِّعَمِ ثَلَاثَةٌ، فَأَوَّلُهَا نِعْمَةُ الْإِسْلَامِ الَّتِي لَا تَيْتَمُّ نِعْمَةٌ
إِلَّا بِهَا، وَالثَّانِيَةُ نِعْمَةُ الْعَافِيَةِ الَّتِي لَا تَطْيِبُ الْحَيَاةُ إِلَّا بِهَا، وَالثَّالِثَةُ نِعْمَةُ
الْغِنَى الَّتِي لَا يَتِمُّ الْعَيْشُ إِلَّا بِهَا، فَأَعْجَبَنِي ذَلِكَ.

ج: قَالَ عِنْدَ وَفَاتِهِ:

«اللَّهُمَّ إِنَّكَ تَعْلَمُ إِنِّي لَمْ أَطَأْ فَرْجًا حَرَامًا قَطُّ وَأَنَا أَعْلَمُ، اللَّهُمَّ إِنَّكَ
تَعْلَمُ إِنِّي لَمْ أَكُلْ دِرْهَمًا حَرَامًا قَطُّ وَأَنَا أَعْلَمُ»

عِبَادَتُهُ وَرُجُوعُهُ إِلَى اللَّهِ:

كَانَ أَبُو يُوسُفَ يُصَلِّي بَعْدَ مَا وُلِّي الْقَضَاءُ فِي كُلِّ يَوْمٍ مِائَتِي رُكْعَةٍ
رَحْمَةً اللَّهُ عَلَيْهِ.

تَصَانِيفُهُ:

وَهُوَ الَّذِي نَشَرَّ عِلْمَ أَبِي حَنِيفَةَ، وَإِنَّمَا ظَهَرَ عِلْمُ أَبِي حَنِيفَةَ بِتَصَانِيفِهِ.
وَفِي التَّقْدِيمَةِ شَرْحُ الْمُقَدِّمَةِ:

”قِيلَ إِنَّهُ صَنَّفَ تِسْعِيًّا وَتِسْعِينَ كِتَابًا كُلَّهَا فِي الْعُلُومِ الدِّينِيَّةِ“
وَقِيلَ لِأَحْمَدَ: مَنْ أَيْنَ لَكَ هَذِهِ الْمَسَائِلُ الدَّقِيقَةُ؟ قَالَ: مِنْ كُتُبِ
مُحَمَّدٍ (رَحِمَهُ اللَّهُ عَلَيْهِ)

وَلَهُ تَصَانِيفٌ كَثِيرَةٌ:

مِنْهَا الْمَبْسُوطُ وَالْجَامِعُ الصَّغِيرُ وَالْجَامِعُ الْكَبِيرُ^١.

الْإِمَامُ الْحَافِظُ الْمُجْتَهِدُ الرَّبَّانِيُّ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ
الْحَسَنِ الشَّيْبَانِيِّ: ١٣٢ هـ - ١٨٩ هـ:

مُحَمَّدُ بْنُ الْحَسَنِ بْنِ وَاقِدٍ أَبُو عَبْدِ اللَّهِ الشَّيْبَانِيُّ كَانَ أَبَوُهُ أَصْلُهُ مِنْ

^١ الفوائد البهية ص ١٦٣، تأليف للعلامة عبد الحى الكهنوى

الشَّامِ وَقَدِمَ أَبُوهُ إِلَى الْعِرَاقِ فَوَلَدَ مُحَمَّدٌ بِوَاسِطٍ، وَنَشَأَ بِكُوفَةِ، (وَكَانَتْ
وَلَدَتْهُ فِي سَنَةِ ١٣٥ هـ فِي دِمَشْقِ)

إِبْتِدَاءُ تَعْلِيمِهِ:

وَطَلَبَ الْحَدِيثَ وَسَمِعَ عَنْ مُسَعَّرٍ وَمَالِكٍ وَالْأَوْزَاعِيِّ وَالثَّوْرِيِّ،
وَصَحِبَ أَبَا حَنِيفَةَ. وَأَخَذَ الْفِقْهَ عَنْهُ، وَكَانَ أَعْلَمَ النَّاسِ بِكِتَابِ اللَّهِ مَا هِرَا
فِي الْعَرَبِيَّةِ وَالنَّحْوِ وَالْحِسَابِ.

وَعَنْ أَبِي عُبَيْدٍ:

“مَا رَأَيْتُ أَعْلَمَ بِكِتَابِ اللَّهِ مِنْ مُحَمَّدٍ بْنِ الْحَسَنِ”.

وَعَنِ الْإِمَامِ الشَّافِعِيِّ (رَضِيَ اللَّهُ عَنْهُ)

“أَنَّهُ قَالَ: «أَخَذْتُ مِنْ مُحَمَّدٍ وَقُرْبَعِيرٍ مِنْ عِلْمٍ» “وَمَا رَأَيْتُ رَجُلًا
سَمِينًا أَخَفَّ رُوحًا مِنْهُ وَهُوَ الَّذِي نَشَرَ عِلْمَ أَبِي حَنِيفَةَ، وَإِنَّمَا ظَهَرَ عَلَيْهِ
بِتَصَانِيفِهِ”.

وَفِي التَّقْدِيمَةِ شَرْحُ الْبُقَدَّمَةِ:

قِيلَ أَنَّهُ صَنَّفَ تِسْعِيَّاتٍ وَتِسْعِينَ كِتَابًا كُلَّهَا فِي الْعُلُومِ الدِّينِيَّةِ.
 "وَقِيلَ لِأَحْمَدَ بْنِ حَنْبَلٍ مِنْ أَيْنَ لَكَ هَذِهِ الْمَسَائِلُ الدَّقِيقَةُ؟
 قَالَ: "مِنْ كُتُبِ مُحَمَّدٍ"

وَفِي جَوَاهِرِ الْمَضِيِّ:
 "عَنْ ابْنِ عَبْدِ الْحَكَمِ، سَمِعْتُ الشَّافِعِيَّ يَقُولُ: قَالَ مُحَمَّدٌ أَقْبَتُ
 بِبَابِ مَالِكٍ ثَلَاثَ سِنِينَ وَسَمِعْتُ سَبْعِيَّاتٍ حَدِيثٍ وَنِيفَالْفُظَا.

وَأَخَذَ عَنْهُ: أَبُو حَفْصٍ الْكَبِيرُ أَحْمَدُ بْنُ حَفْصٍ
 وَأَبُو سُلَيْمَانَ الْجُوزْجَانِيُّ
 وَمُوسَى بْنُ نَصِيرٍ الرَّازِيُّ
 وَمُحَمَّدُ بْنُ سَمَاعَةَ
 وَمُعَلَّى بْنُ مَنصُورٍ
 وَإِبْرَاهِيمُ بْنُ رُسْتَمٍ
 وَهَشَّامُ بْنُ عُبَيْدِ اللَّهِ
 وَعِيسَى بْنُ أَبَانَ
 وَمُحَمَّدُ بْنُ مَقَاتِلٍ
 وَشَدَّادُ بْنُ حَكِيمٍ وَغَيْرُهُمْ

وَقَالَ الْإِتْقَانِيُّ فِي شَرْحِ الْهِدَايَةِ:

إِنَّمَا سَبَّي الْمَبْسُوطُ أَصْلًا لِأَنَّهُ صَنَّفَ أَوَّلًا ثُمَّ صَنَّفَ كِتَابَ الْجَامِعِ
الصَّغِيرِ ثُمَّ الْجَامِعِ الْكَبِيرِ ثُمَّ الزِّيَادَاتِ:

قَالَ الْعَلَّامَةُ عَبْدُ الْحَيِّ اللَّكْهَنَوِيُّ فِي الْفَوَائِدِ الْبَهِيَّةِ (ص ١٦٣) قَالَ
الْجَامِعِ) جَلَالَتُهُ وَوَثَاقَتُهُ مُسْتَفِيضَةٌ مَشْهُورَةٌ وَقَدْ أَثْنَى عَلَيْهِ كَثِيرٌ مِّنَ
الْمُؤَرِّخِينَ مِنْهُمْ:

ابْنُ خَلِّكَانَ فِي تَارِيخِهِ

وَالْيَافِعِيُّ فِي مِرْآةِ الْجَنَانِ

وَالسَّمْعَانِيُّ فِي الْأَنْسَابِ

وَالذَّهَبِيُّ فِي الْعَبَرِ بِأَخْبَارٍ مِنْ غَيْرِهِ -

وَعَبَّرَهُمْ مِّنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ وَبَسَّطُوا فِي ذِكْرِ أَوْصَافِهِ

وَطَوَّلُوا الْكَلَامَ فِي ذِكْرِ مَنَاقِبِهِ -

تَصَانِيفُ إِمَامٍ مُّحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ:

مِنْهَا الْمَبْسُوطُ وَالْجَامِعُ الصَّغِيرُ وَالْجَامِعُ الْكَبِيرُ وَالسَّيْرُ الْكَبِيرُ

وَالسِّيَرُ الصَّغِيرُ وَالزِّيَادَاتُ، وَهَذِهِ هِيَ الْمُسَمَّاةُ بِظَاهِرِ الرِّوَايَةِ وَالْأُصُولِ
عِنْدَهُمْ وَالرِّقِيَّاتُ وَالْهَارُونِيَّاتُ وَالْكَيْسَانِيَّاتُ وَالْجُرْجَانِيَّاتُ
وَكِتَابُ الْأَثَارِ وَالْمَوْطَأِ الْخ. ١

مِنْ تَارِيخِ الْبَغْدَادِ:

”صَاحِبُ أَبِي حَنِيفَةَ وَإِمَامُ أَهْلِ الرَّأْيِ، أَصْلُهُ دِمَشْقِيٌّ مِنْ أَهْلِ قَرْيَةٍ
تُسَمَّى حَرْسَتَا. قَدِمَ أَبُوهُ الْعِرَاقَ فَوُلِدَ مُحَمَّدٌ بِوَاسِطَ وَنَشَأَ بِالْكُوفَةِ وَسَمِعَ
الْعِلْمَ بِهَا مِنْ أَبِي حَنِيفَةَ ...

”وَكَانَ أَصْلُهُ مِنْ أَهْلِ الْجَزِيرَةِ وَكَانَ أَبُوهُ فِي جُنْدِ أَهْلِ الشَّامِ فَقَدِمَ
وَاسِطًا فَوُلِدَ مُحَمَّدٌ بِهَا فِي سَنَةِ اثْنَتَيْنِ وَثَلَاثِينَ وَمِائَةٍ، وَنَشَأَ بِالْكُوفَةِ
وَطَلَبَ الْعِلْمَ وَطَلَبَ الْحَدِيثَ، وَسَمِعَ سَمَاعًا كَثِيرًا، وَجَالَسَ أَبَا حَنِيفَةَ
وَسَمِعَ مِنْهُ، وَنَظَرَ فِي الرَّأْيِ فَغَلَبَ عَلَيْهِ وَعَرَفَ بِهِ وَنَفَذَ فِيهِ. وَقَدِمَ بَغْدَادَ
فَنَزَلَهَا وَاخْتَلَفَ إِلَيْهِ النَّاسُ وَسَمِعُوا مِنْهُ الْحَدِيثَ وَالرَّأْيَ. وَخَرَجَ إِلَى

الرُّقَّةَ وَهَارُونَ أَمِيرَ الْمُؤْمِنِينَ بِهَا، فَوَلَّاهُ قَضَاءَ الرُّقَّةِ ثُمَّ عَزَّلَهُ، فَقَدِمَ
بَغْدَادَ، فَلَمَّا خَرَجَ هَارُونَ إِلَى الرَّيِّ لِلخُرُوجِ الْأَوَّلِيِّ أَمَرَهُ فَخَرَجَ مَعَهُ فَبَاتَ
بِالرَّيِّ سَنَةً تِسْعَ وَثَمَانِينَ وَمِائَةً وَهُوَ ابْنُ ثَمَانٍ وَخَمْسِينَ سَنَةً^١.

مِنْ تَارِيخِ الْبَغْدَادِ:

وَأَيْضًا مِنْهُ (أَيِ الشَّافِعِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ)

”مَا رَأَيْتُ أَعْقَلَ مِنْ مُحَمَّدِ بْنِ الْحَسَنِ-

وَحَمَلْتُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَقَرُبُخْتَى كُتُبًا“

”وَقَفَ رَجُلٌ عَلَى الشَّافِعِيِّ فَسَأَلَهُ عَنْ مَسْئَلَةٍ فَأَجَابَهُ، فَقَالَ لَهُ

الرَّجُلُ: يَا أَبَا عَبْدِ اللَّهِ خَالَفَكَ الْفُقَهَاءُ فَقَالَ لَهُ الشَّافِعِيُّ وَهَلْ رَأَيْتَ فَقِيهًا

قَطُّ؟ أَلَلَّهُمَّ الْآنَ تَكُونُ رَأَيْتَ مُحَمَّدَ بْنَ الْحَسَنِ، فَإِنَّهُ كَانَ يَمْلَأُ الْعَيْنَ

وَالْقَلْبَ، وَمَا رَأَيْتُ مَبْدَنًا قَطُّ أَذْكَى مِنْ مُحَمَّدِ بْنِ الْحَسَنِ“

سَمِعْتُ الْمَزَنِيَّ يَقُولُ: سَمِعْتُ الشَّافِعِيَّ يَقُولُ: ”أَمِنَ النَّاسَ عَلَى فِي

الْفَقْهِ مُحَمَّدُ بْنُ الْحَسَنِ“

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ: **تَمَّ رُحْمِي لِشَاةٍ لَا إِلَهَ إِلَّا اللَّهُ**

”كَانَ مُحَمَّدُ بْنُ الْحَسَنِ الشَّيْبَانِيُّ إِذَا أَخَذَ فِي الْمَسْئَلَةِ كَأَنَّهُ قُرْآنٌ يَنْزِلُ عَلَيْهِ لَا يَقْدِمُ حَرْفًا وَلَا يُؤَخِّرُ.

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ: **لَمْ يَزَلْ مُحَمَّدُ بْنُ الْحَسَنِ عِنْدِي عَظِيمًا جَلِيلًا، أَنْفَقْتُ عَلَى كُتُبِهِ**

سِتِّينَ دِينَارًا.

تَوْصِيْفُهُ وَمَنَاقِبُهُ مِنْ أَكَابِرِ الْأُمَّةِ:

وَذَكَرَ الصَّيْرُمِيُّ بِسَنَدِهِ أَنَّ الشَّافِعِيَّ قَالَ:

”مَا رَأَيْتُ رَجُلًا أَعْلَمَ بِالْحَلَالِ وَالْحَرَامِ، وَالْعَلَلِ وَالنَّاسِخِ وَالْمَنْسُوخِ

مِنْ مُحَمَّدِ بْنِ الْحَسَنِ“

وَقَالَ أَيضًا لَوْ أَنْصَفَ النَّاسُ الْفُهَقَاءَ لَعَلِمُوا أَنَّهُمْ لَمْ يَرَوْا مِثْلَ مُحَمَّدٍ

بْنِ الْحَسَنِ.

وَقَالَ الْإِمَامُ الشَّافِعِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ:

«لَقَدْ كَتَبْتُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَقُرْبَعِيرٍ، وَلَوْلَا هُ مَافَتَقَ لِي مِنَ الْعِلْمِ مَا انْفَتَقَ، وَالنَّاسُ كُلُّهُمْ عِيَالٌ عَلَى أَهْلِ الْعِرَاقِ، وَأَهْلُ الْعِرَاقِ كُلُّهُمْ عِيَالٌ عَلَى أَهْلِ الْكُوفَةِ، وَأَهْلُ الْكُوفَةِ كُلُّهُمْ عِيَالٌ عَلَى أَبِي حَنِيفَةَ»^١.

وَفِي مَنَاقِبِ الْكَرْدَرِيِّ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ:

أَنَّ مُحَمَّدَ بْنَ سَلَمَةَ جَزَأَ اللَّيْلَ ثَلَاثَةَ أَجْزَاءٍ جُزْءُ اللَّيْلِ، وَجُزْءُ اللَّيْلِ رِيسٌ وَكَانَ كَثِيرَ السَّحْرِ فَقِيلَ لَهُ: لِمَ لَا تَنَامُ؟ قَالَ: كَيْفَ أَنَامُ وَقَدْ نَامَتْ عُيُونُ الْمُسْلِمِينَ تَعْوِيلًا عَلَيْنَا. يَقُولُونَ: إِذَا وَقَعَ لَنَا أَمْرٌ رَفَعْنَاهُ إِلَيْهِ فَيَكْشِفُهُ لَنَا.

تَصَانِيفُ إِمَامِ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَلَيْهِ:

وَهُوَ الَّذِي نَشَرَّ عِلْمَ أَبِي حَنِيفَةَ، وَإِنَّمَا ظَهَرَ عِلْمُ أَبِي حَنِيفَةَ بِتَصَانِيفِهِ.

وَفِي النَّقْدِ شَرْحُ الْمُقَدِّمَةِ:

"قِيلَ إِنَّهُ صَنَّفَ تِسْعِيَّاتٍ وَتِسْعِينَ كِتَابًا كُلَّهَا فِي الْعُلُومِ الدِّينِيَّةِ.

وَقِيلَ لِأَحْمَدَ بْنِ حَنْبَلٍ رَحِمَهُ اللَّهُ عَلَيْهِ

"مَنْ آيَنَ لَكَ هَذِهِ الْمَسَائِلُ الدَّقِيقَةُ؟

قَالَ: مَنْ كُتِبَ مُحَمَّدٍ (رَحِمَهُ اللَّهُ عَلَيْهِ)

وَلَهُ تَصَانِيفٌ كَثِيرَةٌ، مِنْهَا الْمُبْسُوطُ وَالْجَامِعُ الصَّغِيرُ وَالْجَامِعُ

الْكَبِيرُ.

وَفِيَّاتُ الْأَعْيَانِ، لِأَبْنِ خَلِّكَانَ الْمُتَوَفَّى ٦٨١ هـ:

وَنَشَأُ بِالْكُوفَةِ، وَطَلَبَ الْحَدِيثَ، وَلَقِيَ جَمَاعَةً مِنْ أَعْلَامِ الْأُمَّةِ، وَحَضَرَ

مَجْلِسَ أَبِي حَنِيفَةَ سَنَتَيْنِ، ثُمَّ تَفَقَّهَ عَلَى أَبِي يُوسُفَ صَاحِبِ أَبِي حَنِيفَةَ.

وَصَنَّفَ الْكُتُبَ الْكَثِيرَةَ النَّادِرَةَ، مِنْهَا "الْجَامِعُ الْكَبِيرُ" وَالْجَامِعُ

وأيضا تأليف آخرى للامام محمد: الزيات في فروع الحنفية زيادة الزيادات.

والتفصيل في الحاشية ابن عابدين ص ٥١ ج ١ (انظر كشف الظنون ج ٢ ص ٢٦٠ وتفصيل كتبه في

كشف الظنون صفحته نمبر ٣٠٠) رقمه شاه محمد

الفوائد البهية ص ١٦٣

الصَّغِيرُ وَغَيْرُهَا! وَلَهُ فِي مُصَنَّفَاتِهِ الْمَسَائِلُ الْمَشْكَلَةُ خُصُوصًا الْمُتَعَلِّقَةُ
بِالْعَرَبِيَّةِ. وَنَشَرَ عِلْمَ أَبِي حَنِيفَةَ (رَضِيَ اللَّهُ عَنْهُ) وَكَانَ مِنْ أَفْصَحِ النَّاسِ،
وَكَانَ إِذَا تَكَلَّمَ خُيِّلَ لِسَامِعِهِ أَنَّ الْقُرْآنَ نَزَلَ بُلُغَتِهِ،
وَلَمَّا دَخَلَ الْإِمَامُ الشَّافِعِيُّ بَغْدَادَ كَانَ بِهَا، وَجَرَى بَيْنَهُمَا فُجَالِسٌ
وَمَسَائِلٌ بِحَضْرَةِ هَارُونَ الرَّشِيدِ.

وَقَالَ الشَّافِعِيُّ:

مَا رَأَيْتُ أَحَدًا يُسْأَلُ عَنْ مَسْئَلَةٍ فِيهَا نَظَرٌ إِلَّا تَبَيَّنَتْ الْكَرَاهَةُ فِي
وَجْهِهِ، إِلَّا مُحَمَّدُ بْنُ الْحَسَنِ.
وَقَالَ أَيْضًا: حَمَلْتُ مِنْ عِلْمِ مُحَمَّدِ بْنِ الْحَسَنِ وَقُرْبَعِيرٍ، وَلَمْ يَزَلْ
مُحَمَّدُ بْنُ الْحَسَنِ مُلَازِمًا لِلرَّشِيدِ حَتَّى خَرَجَ إِلَى الرَّيِّ. خَرَجَتْهُ الْأُولَى،
فَخَرَجَ مَعَهُ، وَمَاتَ "بِرَبُوبِيهِ" قَرْيَةً مِنْ قُرَى الرَّيِّ فِي سَنَةِ تِسْعِينَ وَثَمَانِينَ
وَمِائَةٍ. وَمَوْلِدُهُ خَمْسٌ وَثَلَاثِينَ، وَقِيلَ إِحْدَى وَثَلَاثِينَ، وَقِيلَ اثْنَتَيْنِ
وَثَلَاثِينَ وَمِائَةٍ.

وَقَالَ السَّمْعَانِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ:

مَاتَ مُحَمَّدُ بْنُ الْحَسَنِ وَالْكَسَائِيُّ فِي يَوْمٍ وَاحِدٍ بِالرَّمْيِ، رَحِمَهُمَا اللَّهُ
تَعَالَى. وَقِيلَ إِنَّ الرَّشِيدَ كَانَ يَقُولُ: «دَفَنْتُ الْفَقْهَ وَالْعَرَبِيَّةَ بِالرَّمْيِ».
«مُحَمَّدُ بْنُ الْحَسَنِ الْمَذْكُورُ ابْنُ خَالَةِ الْفَرَّاءِ صَاحِبِ النَّحْوِ وَاللُّغَةِ»

الزِّيَادَاتُ فِي فُرُوعِ الْحَنْفِيَّةِ:

لِلْإِمَامِ مُحَمَّدِ بْنِ الْحَسَنِ الشَّيْبَانِيِّ الْمُتَوَفَّى سَنَةَ ١٨٩ هـ تِسْعٌ
وَثَمَانِينَ وَمِائَةً وَلَهُ:

(زِيَادَةُ الزِّيَادَاتِ) وَقَدْ شَرَحَهَا جِهَاعَةٌ مِنْهُمْ الْإِمَامُ الْقَاضِي خَانَ
حَسَنُ بْنُ مَنْصُورِ الْأَوْزْجَنْدِيِّ الْمُتَوَفَّى سَنَةَ ٥٩٢ هـ اثْنَتَيْنِ وَتِسْعِينَ
وْخُمُسَ مِائَةٍ.

وَأَبُو حَفْصٍ سِرَاجُ الدِّينِ عُمَرُ بْنُ الْإِسْحَاقِ الْهِنْدِيُّ الْمُتَوَفَّى سَنَةَ
٤٤٣ هـ ثَلَاثَ وَسَبْعِينَ وَسَبْعِ مِائَةٍ وَلَمْ يُكْتَلَمْ وَأَخْتَصَرَهُ الْحَاكِمُ
الشَّهِيدُ وَهُوَ مَخْتَصَرٌ: (أَصُولُ الزِّيَادَاتِ) .. وَإِنَّمَا سُمِّيَ بِهِ لِأَنَّهُ كَانَ
يُخْتَلَفُ إِلَى أَبِي يُوسُفَ وَكَانَ يَكْتُبُ مِنْ (أَمَالِيهِ) فَجَرَى عَلَى لِسَانِ أَبِي

يُوسُفَ أَنْ مُحَمَّدًا يَشُقُّ عَلَيْهِ تَخْرِيجُ هَذِهِ الْمَسَائِلِ فَبَلَغَهُ فَبَنَاهُ مُفَرَّعًا عَلَى
كُلِّ مَسْأَلَةٍ بَابًا وَسَمَاهُ (الزِّيَادَاتُ) أَيْ زِيَادَةٌ عَلَى مَا أَمْلَأَهُ أَبُو يُوسُفَ وَقِيلَ
إِنَّمَا سُمِّيَ بِهِ لِأَنَّهُ لَبَا فَرَّغَ مِنْ تَصْنِيفِ الْجَامِعِ الْكَبِيرِ تَذَكَّرُ فَرُوعًا لَمْ
يَذْكُرْهَا فِي (الْكَبِيرِ) فَصَنَّفَهَا أُخْرَى وَسَمَّاهَا (زِيَادَاتُ الزِّيَادَاتِ) الخ^١

قَالَ الْفَاضِلُ اللَّكْهَنَوِيُّ فِي مُقَدِّمَةِ الْهِدَايَةِ ذِيلُ بَحْثِ
الْكِتَابِ

(١) ظَاهِرُ الرِّوَايَةِ (٢) النُّوَادِرَاتُ
قَالَ الْفَاضِلُ اللَّكْهَنَوِيُّ فِي مُقَدِّمَةِ الْهِدَايَةِ:

إِعْلَمُ أَنَّ كِتَابَ ظَاهِرِ الرِّوَايَةِ الْمُسَمَّى بِالْأُصُولِ هِيَ الْكُتُبُ السِّتَّةُ
لِلْإِمَامِ مُحَمَّدِ بْنِ الْحَسَنِ الشَّيْبَانِيِّ (وَهِيَ هَذِهِ)

الْمَبْسُوطُ وَالزِّيَادَاتُ، وَالْجَامِعُ الصَّغِيرُ وَالْجَامِعُ الْكَبِيرُ وَالسِّيَرُ
الصَّغِيرُ وَالسِّيَرُ الْكَبِيرُ.

وُسَمِيَ بِظَاهِرِ الرَّوَايَةِ لِأَنَّهَا رُوِيَتْ عَنْهُ بِرَوَايَاتِ الثَّقَاتِ عَنْهُ^١
 إِمَّا مُتَوَاتِرَةً أَوْ مَشْهُورَةً عَنْهُ^٢ (كَذَا قَالَ الشَّامِيُّ) (رسم المفتي)
 (مقدمه هدايه صفحه ٥)

الثانية: مَسَائِلُ النَّوَادِر: وَهِيَ مَسَائِلُ مَرْوِيَّةٌ عَنْ أَصْحَابِ الْمَذَاهِبِ
 الْمَذْكُورِينَ، لَكِنَّ لَا فِي كُتُبِ الْمَذْكُورَةِ بَلْ أَمَّا فِي كُتُبٍ غَيْرِهَا تُنْسَبُ إِلَى
 مُحَمَّدٍ كَالْكَيْسَانِيَّاتِ وَالْهَارُونِيَّاتِ وَالْجُرْجَانِيَّاتِ وَالرُّقِّيَّاتِ
 وَإِنَّمَا قِيلَ لَهَا غَيْرُ ظَاهِرِ الرَّوَايَةِ لِأَنَّهَا لَمْ تُرَوْعَنَّ مُحَمَّدٍ بِرَوَايَاتِ ظَاهِرَةِ
 صَحِيحَةٍ ثَابِتَةٍ كَالْكُتُبِ الْأُولَى^٣

الثالثة:

الْفَتَاوَى وَالْوَقَعَاتُ: وَهِيَ مَسَائِلُ اسْتَنْبَطَهَا الْمُجْتَهِدُونَ
 الْمُتَأَخِّرُونَ لِمَا سِئِلَ عَنْهُمْ وَلَمْ يَجِدُوا فِيهَا رَوَايَةً عَنْ أَصْحَابِ الْمَذْهَبِ
 الْمُتَقَدِّمِينَ، وَهُمْ أَصْحَابُ أَبِي يُوسُفَ وَأَصْحَابُ مُحَمَّدٍ وَأَصْحَابِ
 أَصْحَابِهِمَا... وَهَلُمَّ جَرًّا إِلَى أَنْ يَنْقَرِضَ عَصْرُ الْإِجْتِهَادِ^٤

١ كذا في كشف الظنون ج ٢ ص ٥١٤، ورد بالمختار

٢ كشف الظنون ج ٢ ص ٥١٤: دار الكتب العلمية بيروت لبنان

٣ كشف الظنون ج ٢ ص ٥١٨: دار الكتب العلمية بيروت لبنان

شُيُوعِيَّةُ مَذَاهِبِ الْأَرْبَعَةِ:

ثُمَّ إِنَّ النَّاسَ أَكْثَرُهُمْ أَخَذُوا بِهَذِهِ الْمَذَاهِبِ وَقَلٌّ مَنِ يَتَّبِعُ غَيْرَهَا
مِنَ الْمَشَارِبِ. فَشَاعَ مَذْهَبُ أَحْمَدَ (بْنِ حَنْبَلٍ رَحِمَهُ اللَّهُ عَلَيْهِ) فِي نَوَاحِي
بَغْدَادَ وَشُيُوعُهُ دُونَ شُيُوعِ بَاقِي الْمَذَاهِبِ فِي الْبِلَادِ.

وَشَاعَ مَذْهَبُ إِمَامِ مَالِكٍ رَحِمَهُ اللَّهُ عَلَيْهِ فِي بِلَادِ الْمَغْرِبِ وَبَعْضِ
بِلَادِ الْحِجَازِ.

وَشَاعَ مَذْهَبُ الشَّافِعِيِّ (رَضِيَ اللَّهُ عَنْهُ) فِي أَكْثَرِ بِلَادِ الْحِجَازِ وَالْيَمَنِ
وَبَعْضِ بِلَادِ الْهِنْدِ بَعْضِ أَطْرَافِ بِلَادِ الدَّكْنِ وَبَعْضِ أَطْرَافِ خِرَاسَانَ
وَتُورَانَ. وَشَاعَ مَذْهَبُ (إِمَامِ) أَبِي حَنِيفَةَ (رَضِيَ اللَّهُ عَنْهُ) إِلَى بِلَادِ بَعِيدَةٍ
وَمُدُنٍ عَدِيدَةٍ كَنَوَاحِي بَغْدَادَ وَمِصْرَ وَالرُّومَ وَبَلْخَ وَبُخَارَا وَسَمَرْقَنْدَ وَ
إِصْبَهَانَ وَشِيرَازَ وَأَذَرْبَيْجَانَ وَجُرْجَانَ وَزَنْجَانَ وَطُوسَ وَبُسْطَامَ وَاسْتَرَا
بَادَ وَمُرْغِينَانَ وَفَرْغَانَةَ وَدَامَغَانَ وَخَوَارَزْمَ وَغَزْنَهَ وَكَرْمَانَ وَأَكْثَرَ بِلَادِ
الْهِنْدِ وَالسِّنْدِ وَالدَّكْنِ وَبَعْضِ بِلَادِ الْيَمَنِ وَغَيْرَهَا مِنْ الْأَطْرَافِ الشَّاسِعَةِ
وَالْأَكْنَافِ الْوَاسِعَةِ.

وَكُلُّهُمْ نَشْرٌ وَأَعْلُوهُمْ أَئِبَّتُهُمْ أَمْلَاءٌ وَتَدْرِيسًا وَتَصْنِيقًا وَتَأْلِيفًا
 (وَأَعْلَمُ أَنَّ مُقَلَّدَةَ الْأُئِمَّةِ الْأَرْبَعَةِ اشْتَهَرُوا بِالْإِنْتِسَابِ إِلَى حَضَرَاتِ
 مُقَلَّدِيهِمْ الْعَلِيَّةِ كَالْحَنْفِيَّةِ وَالشَّافِعِيَّةِ وَالْمَالِكِيَّةِ وَالْحَنْبَلِيَّةِ لِيَحْصُلَ
 التَّمْيِيزُ بَيْنَهُمْ وَيَفْتَرَقَ أَحَدُهُمْ عَنْ ثَانِيهِمْ وَفِي الْحَقِيقَةِ كُلُّ طَائِفَةٍ مِنْهُمْ
 مُحَمَّديَّةٌ فَإِنَّ تَقْلِيدَهُمْ أَئِبَّتَهُمْ وَالسَّلُوكَ إِلَى مَسَلِكِهِمْ سَلُوكٌ عَلَى
 طَرِيقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَاعْتَرَفَ مِنْ ذَلِكَ الْمَنْبَعِ الْأَعْظَمِ
 فَمَنْ اسْتَنَكَفَ عَنْ هَذِهِ النَّسَبِ الشَّهِيرَةِ وَجَعَلَهَا مُخَالَفَةً لِلشَّرِيعَةِ
 فَقَدْ خَبِطَ خَبْطَ عَشَوَاءٍ وَرَكِبَ مَتْنُ عُبَيَاءٍ وَجَهْلَ وَجَهْلَ وَضَلَّ وَأَضَلَّ
 وَأَعْلَمُ أَنَّ ذَاتَ نَبِينَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمُنَّبَعِ الْعُيُونِ
 جَرَتْ مِنْهُ أَنْهَارُ الْفُنُونِ وَأَوَّلُ مَنْ أَجْرَأَهَا وَحَفَرَهَا هُمْ الصِّحَابَةُ الْبَهْدِيُّونَ
 لَأَسِيْبَا الْخُلَفَاءِ الرَّاشِدُونَ وَهُمْ فِي الْعُلُومِ كَالنُّجُومِ بِأَيِّهِمْ اِقْتَدَيْتِ
 إِهْدَيْتِ وَهُمْ وَرَثَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقًّا وَنَوَابُهُ فِي إِشَاعَةِ الدِّينِ
 صِدْقًا ثُمَّ جَرَتْ مِنْهُمْ إِلَى مُسْتَفِيدِيهِمْ وَتَابِعِيهِمْ، وَمِنْهُمْ إِمَامُنَا

الْأَعْظَمُ وَمُقَلَّدُنَا الْمُقَدَّمُ أَبُو حَنِيفَةَ النُّعْمَانُ بْنُ ثَابِتٍ عَلَى مَا هُوَ الْأَصَحُّ
الثَّابِتُ . وَمِنْهُمْ إِلَى اتِّبَاعِ التَّابِعِينَ ثُمَّ إِلَى اتِّبَاعِهِمْ مِنَ الْأَثَنَةِ
الْمُجْتَهِدِينَ ثُمَّ إِلَى مُقَلَّدِيهِمْ مِنَ الْفُقَهَاءِ وَالْمُحَدِّثِينَ . وَلَا يَزَالُ هَذَا
الْإِنِّظَامُ إِلَى قِيَامِ يَوْمِ الدِّينِ .

وَكُلُّهُمْ قَدْ أَوْلَعُوا فِي إِشَاعَةِ الْعُلُومِ وَإِفَاضَتِهَا عَلَى أَرْبَابِ الْفُحُومِ وَ
تَذَكُّرًا وَتَضَنُّيًّا وَتَرْضِيًّا وَتَحْدِيثًا فَرَحِمَهُمُ اللَّهُ تَعَالَى رَحْمَةً وَاسِعَةً وَ
أَفَاضَ عَلَيْهِمْ سُحْبَ النِّعَمِ الْكَامِلَةِ فَلَوْلَاهُمْ لَبَاهُتْ دِينُنَا وَلَبَقَيْنَا عَلَى
مَا كُنَّا .

الْإِمَامُ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ:

هُوَ الْإِمَامُ الثَّانِي فِي الْإِجْتِهَادِ بَعْدَ سِرَاجِ الْأُمَّةِ الْإِمَامِ الْهَنَامِ
الْأَعْظَمِ أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهَا وَقُدْوَةُ السَّالِكِينَ، زُبْدَةُ الْعَارِفِينَ

ل اخذت هذه العبارات (بتغيير يسير) (نشرت)

من الفوائد البهية في تراجم الحنفية صفحة نمبر ٦٥

للامام ابى الحسنات محمد عبدالحى اللكهنوى الهندى ولد ١٢٦٣ وتوفى ١٣٠٣ هـ (رحمه الله تعالى)

شَيْخُ فَرِيدِ الدِّينِ عَطَّارِ قُدِّسَ سِرُّهُ وَنَوَّرَ مَرْقَدُهُ در (تذکرة الاولیاء)
 بقلم آورده که فضائل و شمایل و مناقب و مجاهدات او از حد وصف
 بیرون است. سیزده سال در حرم شریف درس میگفت و میگفت سلونی
 عما شئتم. و ذکر پانزده سالگی جواب فتوی میداده. احمد حنبل رحمه
 الله تعالی امام جهان بود و سی صد هزار حدیث شریف حفظ داشت. با آن
 همه بزرگی بشاگردی و مے درآمد و غاشیه داری میکرد. و سفیان ثوری
 رحمه الله می فرمود: اگر عقل شافعی را وزن کنند با عقل همه خلق عقل
 او راجع آید. و شافعی با چنین مرتبه و منقبت شاگرد محمد بن حسن
 رحمه الله است که او شاگرد ابو حنیفه رحمه الله است. ۱

الْأئِمَّةُ الْأَرْبَعَةُ:

الْمُرَادُ بِالْأئِمَّةِ الْأَرْبَعَةِ فِي قَوْلِهِمْ بِإِجْمَاعِ الْأَئِمَّةِ الْأَرْبَعَةِ وَنَحْوِ ذَلِكَ
 أَبُو حَنِيفَةَ وَمَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ. (رَحْمَةُ اللَّهِ عَلَيْهِمْ) وَإِذَا قَالُوا أَيْمُنُنَا
 الثَّلَاثَةُ فَالْمُرَادُ بِهِمْ: أَبُو حَنِيفَةَ وَأَبُو يُونُسَ وَمُحَمَّدٌ رَحْمَةُ اللَّهِ عَلَيْهِمْ.

الْمُرَادُ بِالْإِمَامِ الْأَعْظَمِ فِي كُتُبِ أَصْحَابِنَا هُوَ إِمَامُنَا أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ
وَأَمَّا فِي كُتُبِ التَّفْسِيرِ وَالْأُصُولِ وَالْكَلَامِ
فَالْمُرَادُ بِالْإِمَامِ حَيْثُ أُطْلِقَ هُوَ الْإِمَامُ فَخَرُ الدِّينِ الرَّازِي رَضِيَ اللَّهُ عَنْهُ
وَالْمُرَادُ بِالشَّيْخَيْنِ فِي كُتُبِ أَصْحَابِنَا هُوَ أَبُو حَنِيفَةَ وَأَبُو يُوسُفَ رَضِيَ اللَّهُ عَنْهُ
وَبِالطَّرْفَيْنِ "أَبُو حَنِيفَةَ وَمُحَمَّدٌ، وَبِالصَّاحِبَيْنِ" أَبُو يُوسُفَ وَمُحَمَّدٌ.
(رَضِيَ اللَّهُ عَنْهُمَا)

الْمُرَادُ مِنَ الْمُتَقَدِّمِينَ وَالتَّأَخِّرِينَ

الْمُرَادُ بِالْمُتَقَدِّمِينَ مِنْ فُقَهَائِنَا هُمُ الَّذِينَ أَدْرَكُوا الْأَيْمَةَ الثَّلَاثَةَ،
وَمَنْ لَمْ يُدْرِكْهُمْ، فَهُوَ مِنَ التَّأَخِّرِينَ. وَهَذَا هُوَ الظَّاهِرُ مِنْ مُلَاقَاتِهِمْ فِي
كَثِيرٍ مِنَ الْمَوَاضِعِ.

وَذَكَرَ عَبْدُ النَّبِيِّ الْأَحْمَدُ نَجْرِي فِي جَامِعِ الْعُلُومِ نَقْلًا عَنْ صَاحِبِ
الْخَيَالَاتِ اللَّطِيفَةِ أَنَّ الْخَلْفَ عِنْدَ الْفُقَهَاءِ مِنْ مُحَمَّدِ بْنِ الْحَسَنِ إِلَى شَتَّى
الْأَيْمَةِ الْخُلَوَانِي. وَالسَّلَفِ مِنْ أَبِي حَنِيفَةَ إِلَى مُحَمَّدٍ. وَالتَّأَخِّرُونَ مِنَ
الْخُلَوَانِي إِلَى حَافِظِ الدِّينِ الْبُخَارِي.

وَذَكَرَ الذَّهَبِيُّ فِي مِفْتَاحِ مِيزَانِ الْإِعْتِدَالِ فِي نَقْدِ أَسْمَاءِ الرِّجَالِ:
 أَنَّ الْحَدَّ الْفَاصِلَ بَيْنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ هُوَ رَأْسُ ثَلَاثِ
 مِائَةٍ ١.

أَبُو حَفْصٍ الْكَبِيرُ رَحِمَهُ اللَّهُ عَلَيْهِ:

المتوفى في رمضان سنة ٢٦٣ هـ

هُوَ أَحْمَدُ بْنُ حَفْصٍ الْكَبِيرُ الْبُخَارِيُّ، أَخَذَ الْفِقْهَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ
 الْحَسَنِ تَلْمِيزِ أَبِي حَنِيفَةَ رَحِمَهُمُ اللَّهُ تَعَالَى وَعَنْ شَمْسِ الْإِمَامَةِ قَدِيمِ مُحَمَّدِ بْنِ
 إِسْمَاعِيلَ الْبُخَارِيِّ صَاحِبِ الصَّحِيحِ الْبُخَارِيِّ بُخَارَا فِي زَمَانِ أَبِي حَفْصٍ
 الْكَبِيرِ وَجَعَلَ يُفْتَى، فَتَهَاةُ أَبُو حَفْصٍ وَقَالَ لَسْتُ بِأَهْلٍ لَهُ، فَلَمْ يَنْتَهُ، حَتَّى
 سُئِلَ عَنْ صَبِيَّيْنِ شَرِبَا مِنْ لَبَنٍ شَاةٍ أَوْ بَقَرَةٍ فَأُفْتِيَ بِالْحُرْمَةِ فَاجْتَمَعَ النَّاسُ
 عَلَيْهِ وَأَخْرَجُوهُ مِنْ بُخَارَا.

(قَالَ الْجَامِعُ) تَوْصِيْفُهُ بِالْكَبِيرِ بِالنِّسْبَةِ إِلَى ابْنِهِ فَإِنَّهُ يُكْنَى بِأَبِي
 الصَّغِيرِ كَمَا قَالَ عَلَى الْقَارِي:

«أَحْمَدُ بْنُ حَفْصِ الْمَعْرُوفِ بِأَبِي حَفْصِ الْكَبِيرِ الْإِمَامِ الْمَشْهُورِ أَخَذَ
عَنْ مُحَمَّدٍ وَابْنِهِ أَبِي حَفْصِ الصَّغِيرِ تَفَقَّهُ عَلَيْهِ وَلَا بِأَبِي حَفْصِ -

هَذَا اخْتِيَارَاتٌ يُخَالِفُ فِيهَا جُمْهُورُ الْأَصْحَابِ -

مِنْهَا أَنَّ نِيَّةَ الْإِمَامَةِ لِلْإِمَامِ شَرْطٌ لِلْإِقْتِدَاءِ، وَهَذَا اخْتِيَارُ الْكَرْخِيِّ
وَالثَّوْرِيِّ وَاسْحَقٍ وَأَحْمَدٍ فِي الْمَشْهُورِ -

نَقَلَهُ السَّرُوجِيُّ فِي الْغَايَةِ فِي الْمَسْئَلَةِ الْمَحَازَاةِ (انْتَهَى) مُلَخَّصًا -

ثُمَّ ذَكَرَ حِكَايَةً أَخْرَجَ الْبُخَارِيُّ وَهِيَ حِكَايَةُ مَشْهُورَةٌ فِي كُتُبِ
أَصْحَابِنَا ذَكَرَهَا أَيْضًا صَاحِبُ الْعِنَايَةِ وَغَيْرُهُ مِنْ شُرَاحِ الْهِدَايَةِ، لَكِنِّي
أَسْتَبْعِدُ وَقُوعَهَا إِلَى جَلَالَةِ قُدْرِ الْبُخَارِيِّ وَدِقَّةِ فَهْمِهِ وَسِعَةِ نَظَرِهِ وَغُورِ
فِكْرِهِ مِمَّا لَا يَخْفَى عَلَى مَنْ انْتَفَعَ بِصَحِيحِهِ - وَعَلَى تَقْدِيرِ صِحَّتِهَا فَالْبَشْرُ
يُخْطِئُ -

وَقَدْ تَرَجَّمَ أَبُو عَبْدِ اللَّهِ الذَّهَبِيُّ فِي كِتَابِهِ سِيرًا عَلَامِ النُّبَلَاءِ أَبَا
حَفْصِ الصَّغِيرِ فِي الطَّبَقَةِ الرَّابِعَةِ عَشَرَ بِقَوْلِهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَفْصِ بْنِ
الزُّبُرْقَانِ، فَإِنَّ مَوْلَى بَنِي عَجَلٍ عَالِمٌ مَا وَرَاءَ النَّهْرِ شَيْخُ الْحَنْفِيَّةِ أَبُو عَبْدِ اللَّهِ

الْبُخَارِيُّ تَفَقَّهَ بِوَالِدِهِ الْعَلَّامَةِ أَبِي حَفْصٍ. قَالَ أَبُو عَبْدِ اللَّهِ بْنِ مَنْدَةَ كَانَ
 عَالِمٌ أَهْلُ بُخَارَى أَوْ شَيْخُهُمْ. وَقَالَ أَحْمَدُ بْنُ سَلَمَةَ سُئِلَ مُحَمَّدُ بْنُ
 إِسْمَاعِيلَ الْبُخَارِيُّ صَاحِبُ الْجَامِعِ الصَّيِّحِ عَنِ الْقُرْآنِ فَقَالَ: كَلَامُ اللَّهِ.
 فَقَالُوا كَيْفَ يَتَصَرَّفُ؟ فَقَالَ: وَالْقُرْآنُ أَنْ يَتَصَرَّفَ بِالْأَلْسِنَةِ. فَأَخْبَرَ مُحَمَّدُ بْنُ
 يَحْيَى الذَّهَلِيُّ فَقَالَ مَنْ أَتَى مَجْلِسَهُ فَلَا يَأْتِيَنِي فَخَرَجَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ إِلَى
 بُخَارَى وَكَتَبَ الذَّهَلِيُّ إِلَى خَالِدِ أَمِيرِ بُخَارَى وَالْيُشُوكَهَا بِأَمْرِهِ فَهَمَّ خَالِدٌ
 حَتَّى أَخْرَجَهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَفْصٍ إِلَى بَعْضِ رِبَاطَاتِ بُخَارَى. وَكَانَ
 مُحَمَّدُ بْنُ أَحْمَدَ صَاحِبُ التَّرْجَمَةِ رَحَّلَ وَسَمِعَ مِنْ أَبِي الْوَلِيدِ الطَّيَالِسِيِّ
 وَالْحَمِيدِيِّ، وَيَحْيَى بْنُ مَعِينٍ وَغَيْرِهِمْ. وَرَافَقَ الْبُخَارِيَّ فِي الطَّلَبِ مُدَّةً.
 وَلَهُ كِتَابُ الْأَهْوَاءِ وَالْإِخْتِلَافِ وَالرَّدِّ عَلَى اللَّفْظِيَّةِ. وَكَانَ ثِقَةً إِمَامًا
 وَرِعَازًا هَدَا رَبَّانِيًّا صَاحِبَ سُنَّةٍ وَاتِّبَاعٍ. وَكَانَ أَبُوهُ مِنْ كِبَارِ تَلَامِيذِ
 مُحَمَّدِ بْنِ الْحَسَنِ، انْتَهَتْ إِلَيْهِ رِيَاسَةُ الْأَصْحَابِ بِبُخَارَى وَإِلَى أَبِي عَبْدِ اللَّهِ
 هَذَا وَتَفَقَّهَ عَلَيْهِ آئِمَّةٌ

قَالَ ابْنُ مَنْدَةَ تَوَفَّى فِي رَمَضَانَ سَنَةِ أَرْبَعٍ وَسِتِّينَ وَمِائَتَيْنِ. انْتَهَى

كَلَامُهُ.

وَمِنْ هُمَا ظَهَرَ أَنَّ لِأَبِي حَفْصٍ الْكَبِيرِ كُنْيَتَيْنِ أَبُو حَفْصٍ الْكَبِيرِ
وَأَبُو عَبْدِ اللَّهِ.

فَمَا وَقَعَ فِي كَشْفِ الظُّنُونِ عَنْ أَصْحَابِ الْكُتُبِ وَالْفُنُونِ لِكَاتِبِ جُلَيْئِ
فِي حَرْفِ الرَّاءِ الرَّدُّ عَلَى أَهْلِ الْأَهْوَاءِ لِأَبِي عَبْدِ اللَّهِ الْمَعْرُوفِ بِأَبِي حَفْصٍ
الْكَبِيرِ زَلَّةٌ مِنَ الْقَلَمِ، وَالصَّوَابُ الْمَعْرُوفُ بِأَبِي حَفْصٍ الصَّغِيرِ. ١

أَبُو بَكْرٍ الْإِسْكَافِيُّ الْمَلِكِيُّ الْمَتَوَفَى ٣٣٣ هـ

(مُحَمَّدُ بْنُ أَحْمَدَ) أَبُو بَكْرٍ الْإِسْكَافِيُّ

إِمَامٌ كَبِيرٌ، جَلِيلُ الْقَدْرِ، أَخَذَ الْفِقْهَ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ أَبِي
سُلَيْمَانَ الْجَوْزْجَانِيِّ. وَتَفَقَّهَ عَلَيْهِ أَبُو بَكْرٍ الْأَعْمَشُ مُحَمَّدُ بْنُ سَعِيدٍ
وَأَبُو جَعْفَرٍ الْهَنْدَوَانِيُّ قَالَ الْجَامِعُ: ذَكَرَ الْفَقِيهُ أَبُو اللَّيْثِ فِي آخِرِ النَّوَازِلِ أَنَّ
وَفَاتَهُ كَانَتْ سَنَةً ٣٣٣ هـ وَأَنَّ وَفَاةَ مُحَمَّدِ بْنِ سَعِيدٍ ٣٤٠ هـ وَأَنَّ وَفَاةَ أَبِي
جَعْفَرٍ سَنَةً ٣٦٢ هـ بِبُخَارَى وَحُمِلَ إِلَى بَلْخِ. ٢

١. الْفَوَائِدُ ص ١١

٢. الْفَوَائِدُ الْبَهِيَّةُ ص ١١٠

الشيخ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَاضِي الْقُضَاةِ أَبُو جَعْفَرٍ
الْفَقِيهِ الْبَلْخِيُّ الْهَنْدَوَانِيُّ. المِتَوَفَى ٣٦٢ هـ

شَيْخٌ كَبِيرٌ إِمَامٌ جَلِيلٌ الْقَدْرِ مِنْ أَهْلِ بَلْخٍ، كَانَ عَلَى جَانِبٍ عَظِيمٍ
مِنَ الْفِقْهِ وَالذِّكَاةِ وَالزُّهْدِ وَالْوَرَعِ، وَيُقَالُ لَهُ أَبُو حَنِيفَةَ الصَّغِيرُ لِفِقْهِهِ
حَدَّثَ بِبَلْخٍ.

وَأَفْتَى بِالْمُشْكَلَاتِ وَأَوْضَحَ الْمُعْضَلَاتِ، تَفَقَّهَ عَلَى أَبِي بَكْرٍ الْأَعْمَشِ
عَنْ أَبِي بَكْرٍ الْأَسْكَافِيِّ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ أَبِي سُلَيْمَانَ عَنْ مُحَمَّدٍ عَنْ أَبِي
حَنِيفَةَ وَتَفَقَّهَ عَلَيْهِ نَصْرُ بْنُ مُحَمَّدٍ أَبُو اللَّيْثِ الْفَقِيهِ وَجَمَاعَةٌ كَثِيرَةٌ وَكَانَتْ
وَفَاتَهُ بِبُخَارَى سَنَةَ اثْنَتَيْنِ وَسِتِّينَ وَثَلَاثِينَ ١.

شَيْخُ الْإِسْلَامِ أَبُو اللَّيْثِ السَّمَرَقَنْدِيُّ: ٣٤٣ هـ
الْمُتَوَفَى ثَلَاثًا وَسَبْعِينَ وَثَلَاثِينَ ١.

الْإِمَامُ، الْفَقِيهُ، الزَّاهِدُ، أَبُو اللَّيْثِ نَصْرُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ
السَّمَرَقَنْدِيُّ الْحَنْفِيُّ، صَاحِبُ كِتَابِ (تَنْبِيهِ الْغَافِلِينَ) وَلَهُ كِتَابُ

(الفتاوى) يُروى عن مُحَمَّدِ بْنِ الْفَضْلِ أُنَيْفِ الْبُخَارِيِّ وَجَمَاعَةٍ.
وَفَاتُهُ فِي جِهَادِي الْأُخْرَى سَنَةً خَمْسَ وَسَبْعِينَ وَثَلَاثَ مِائَةٍ ١.
وَقَالَ الْعَلَّامَةُ الْكُهْنَوِيُّ رحمته الله:

نَصْرُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ أَبُو اللَّيْثِ الْفَقِيهَ السَّهْرَقَنْدِي
الْمَشْهُورَ بِإِمَامِ الْهُدَى، أَخَذَ عَنْ جَعْفَرِ الْهِنْدِيِّ وَإِنِّي عَنْ أَبِي الْقَاسِمِ الصَّفَّارِ
.... عَنْ أَبِي يُوسُفَ، وَلَهُ (١) تَفْسِيرُ الْقُرْآنِ (٢)، وَالتَّوَاظِلُ (٣)، وَالْعِيُونَ (٤)
وَالْفَتَاوَى (٥) وَخَزَانَةُ الْفِقْهِ (٦) وَبُسْتَانُ الْعَارِفِينَ (٧) وَشَرْحُ الْجَامِعِ
الصَّغِيرِ (٨) وَتَنْبِيهُ الْغَافِلِينَ وَغَيْرُ ذَلِكَ ٢.

صَاحِبُ تُحْفَةِ الْفُقَهَاءِ أَسْتَاذُ صَاحِبِ الْبَدَائِعِ:

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي أَحْمَدَ أَبُو بَكْرٍ عَلَاءُ الدِّينِ السَّهْرَقَنْدِي
صَاحِبُ تُحْفَةِ الْفُقَهَاءِ أَسْتَاذُ صَاحِبِ الْبَدَائِعِ.

«شَيْخٌ كَبِيرٌ، فَاضِلٌ جَلِيلُ الْقَدْرِ» تَفَقَّهَ عَلَى أَبِي الْمُبِينِ مَيْمُونٍ

١ سيرة أعلام النبلاء (للذهبي) ج ١٠ ص ٥٢٤

٢ الفوائد البهية في تراجم الحنفية ص ٢٢١ للعلامة أبي الحسنات الكهنوي رحمته الله انظر كشف الظنون ص ٢٢٢ ج ٤
دار الكتب العلمية بيروت

الْمَكْحُولِيُّ وَعَلَى صَدْرِ الْإِسْلَامِ أَبِي الْيُسْرِ الْبَزْدَوِيُّ، وَكَانَتْ ابْنَتُهُ فَاطِمَةٌ
الْفَقِيهَةُ الْعَلَّامَةُ، زَوْجَةُ عَلَاءِ الدِّينِ أَبِي بَكْرٍ صَاحِبِ الْبَدَائِعِ.

وَكَانَتْ تَفَقَّهَتْ عَلَى أَبِيهَا وَحَفِظَتْ تُحَفَّتَهُ وَكَانَ زَوْجُهَا يُخْطِئُ فَتَرُدُّهُ
إِلَى الصَّوَابِ، وَكَانَ الْفَتْوَى تَأْتِي فَتَخْرُجُ وَعَلَيْهَا خَطُّهَا وَخَطُّ أَبِيهَا. فَلَمَّا
تَزَوَّجَتْ بِصَاحِبِ الْبَدَائِعِ كَانَتْ تَخْرُجُ وَعَلَيْهَا خَطُّهَا وَخَطُّ أَبِيهَا وَخَطُّ
زَوْجِهَا. ١

قَالَ الْفَاضِلُ اللَّكْهَنَوِيُّ فِي تَرَاجِمِهِ:

صَاحِبُ الْمَحِيطِ الْبُرْهَانِي كَانَ مِنْ كِبَارِ الْأَيْمَةِ وَأَعْيَانِ فَقَهَاءِ الْأُمَّةِ
إِمَامًا وَرَعًا مُجْتَهِدًا مُتَوَاضِعًا عَالِمًا كَامِلًا بِحَرَازٍ آخِرٍ آخِرًا فَآخِرًا أَخَذَ عَنْ
أَبِيهِ وَعَنْ عَمِّهِ الصَّدْرِ الشَّهِيدِ عُمَرَ وَهَبًا عَنْ أَبِيهِمَا عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ
مَازَةَ، أَبُوهُ وَجَدُّهُ وَجَدُّ أَبِيهِ كُلُّهُمْ كَانُوا صُدُورَ الْعُلَمَاءِ الْأَكَابِرِ، وَهُوَ وَالِدُ
صَدْرِ الْإِسْلَامِ طَاهِرِ بْنِ مُحَمَّدٍ. وَمِنْ تَصَانِيفِهِ الْمَحِيطُ الْبُرْهَانِي
وَالذَّخِيرَةُ... وَغَيْرُ ذَلِكَ. ٢

١ الفوائد البهية في تراجم الحنفية ص ١٥٨. تأليف العلامة أبي الحسنات محمد عبد الحى الكهنوى الهنوى
٢ (الفوائد ص ٢٠٥ بيروت)

وَأَرَّخَ مَوْلَانَا أَبُو الْحَسَنِاتِ اللَّكْهَنَوِي

أَيْضاً:

«وَطَالَعْتُ أَيْضاً الْمَجْلَدَ الْأَوَّلَ مِنْ مُحِيطِهِ وَهُوَ الْمَعْرُوفُ بِالْمُحِيطِ
الْبُرْهَانِيِّ وَهُوَ نَحْوُ مِنْ أَرْبَعِينَ مُجَلِّدًا كَمَا ذَكَرَهُ بَعْضُهُمْ» الخ.

صَاحِبُ الْقُدُورِيِّ:

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ أَبُو الْحُسَيْنِ الْبَغْدَادِيُّ الْقُدُورِيُّ
وَكَانَتْ وَلَادَتُهُ سَنَةَ اثْنَتَيْنِ وَسِتِّينَ وَثَلَاثِينَ ٣٦٢ هـ وَتُوفِّيَ
بِبَغْدَادَ يَوْمَ الْأَحَدِ مُنْتَصِفَ رَجَبٍ أَوْ خَامِسَ رَجَبٍ ٤٢٨ هـ وَدُفِنَ بِجَنْبِ
أَبِي بَكْرٍ الْخَوَارِزْمِيِّ الْحَنْفِيِّ.

الْقُدُورِيُّ:

قِيلَ أَنَّهُ نُسِبَةٌ إِلَى قَرْيَةٍ مِنْ قُرَى بَغْدَادَ يُقَالُ لَهُ قُدُورَةٌ، وَقِيلَ نُسِبَةٌ
إِلَى بَيْعِ الْقُدُورِ.

الْقُدُورِيُّ، يَضُمُّ الْقَافَ وَالذَّالِ الْمُهْمَلَةَ بَعْدَ الْوَاوِ، وَهَذِهِ النُّسْبَةُ إِلَى

الْقُدُورِ، وَاشْتَهَرَ بِهَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ جَعْفَرٍ بْنُ حَمْدَانَ.
 الْفَقِيهُ الْمَعْرُوفُ بِالْقُدُورِيِّ مِنْ أَهْلِ بَغْدَادَ، كَانَ فَقِيهًا صَدُوقًا
 انْتَهَتْ إِلَيْهِ رِيَاسَةُ أَصْحَابِ أَبِي حَنِيفَةَ بِالْعِرَاقِ. وَعَزَّ عَنْهُمْ قَدْرُهُ وَارْتَفَعَ
 جَاهُهُ، وَكَانَ حُسْنُ الْعِبَارَةِ فِي النَّظْرِ مُدِيًّا لِتِلَاوَةِ الْقُرْآنِ.
 (انساب السبعاني)

”وَصَنَّفَ الْمُخْتَصَرَّ وَشَرَحَ مُخْتَصَرَ الْكَرْخِيِّ.
 ذَكَرَهُ ابْنُ خَلِّكَانَ فِي تَارِيخِهِ الْمُسَمَّى بِوَفَيَاتِ الْأَعْيَانِ:
 وَكَانَ يُنَاطِرُ الشَّيْخَ أَبَا حَامِدٍ الْإِسْفَرَانِيَّ الْفَقِيهَ الشَّافِعِيَّ. وَرَوَى
 الْحَدِيثَ. وَكَانَ صَدُوقًا. “يَزَارُ وَيَتَبَرَّكُ. الدُّعَاءُ مُسْتَجَابٌ عِنْدَ مَزَارِهِ“^١.
 قَاضِي الْأَمَامِ فَخْرُ الدِّينِ: الْمَعْرُوفُ قَاضِي خَانَ رحمته الله:

الْقَاضِي هُوَ حَسَنُ بْنُ مَنْصُورِ بْنِ مُحَمَّدٍ فَخْرُ الدِّينِ قَاضِي خَانَ
 الْأَوْزَجُنْدِيِّ الْفُرْغَانِيَّ.
 كَانَ إِمَامًا كَبِيرًا وَبَحْرًا عَمِيقًا غَوَّاصًا فِي الْمَعَانِي الدَّقِيقَةِ مُجْتَهِدًا

فَهَامَةٌ أَخَذَ عَنْ ظَهِيرِ الدِّينِ الْحَسَنِ بْنِ عَلِيٍّ الْمُرْغِينَانِيِّ عَنْ بُرْهَانَ الدِّينِ
الْكَبِيرِ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْأَوْزِ
جُنْدِيِّ جَدِّ قَاضِي خَانَ وَهَمَّا أَخَذَا عَنِ السَّرْحِ خِصِّي الْحُلَوَانِيِّ عَنْ أَبِي عَلِيٍّ
النَّسْفِيِّ عَنْ أَبِي بَكْرٍ بْنِ الْفَضْلِ عَنِ الْأُسْتَاذِ السَّنَدِ مَوْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ
أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ رَحِمَهُمُ اللَّهُ وَتَعَالَى عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ.

صَاحِبُ مُحِيطِ السَّرْحِ خِصِّي:

هُوَ شَمْسُ الْأَئِمَّةِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي سَهْلٍ السَّرْحِ خِصِّي الْحَنْفِيُّ الْمُتَوَفَّى
سَنَةَ ٢٣٨ عَشْرَ مَجْلَدَاتٍ وَيُقَالُ لَهُ (الرَّضْوَى) صَنَّفَهُ أَوَّلًا ثُمَّ لَخَّصَهُ قَالَ
جَمَعْتُ فِيهِ عَامَّةَ مَسَائِلِ الْفِقْهِ مَعَ مَبَانِيهَا وَمَعَانِيهَا بَدَأَ كُلَّ بَابٍ
بِمَسَائِلِ (الْبَبْسُوطِ) لِإِنَّا نَهَا أَصُولُ مَبْنِيَّةٌ وَأَرَدَفَهَا بِمَسَائِلِ النَّوَادِرِ
لِإِنَّا نَهَا مِنْ (أُصُولِ الْمَسَائِلِ) مَنْزُوعَةٌ ثُمَّ أَعَقَبَهَا بِمَسَائِلِ (الْجَامِعِ) لِإِنَّا نَهَا
مِنْ (زُبْدَةِ الْفِقْهِ) مَجْبُوعَةٌ ثُمَّ خَتَمَهَا بِمَسَائِلِ (الزِّيَادَاتِ) لِإِنَّا نَهَا عَلَى
فُرُوعِ (الْجَامِعِ) مَزِيدَةٌ وَسَمَّاهُ: (مُحِيطًا) لِشُؤْلِهِ عَلَى مَسَائِلِ الْكُتُبِ
وَفَوَائِدِهَا وَحَقَائِقِهَا أَوَّلَهُ: (الْحَمْدُ لِلَّهِ ذِي الْمَجْدِ وَالْجَلَالِ... الخ) ١

الْبَحِيْطُ الْبُرْهَانِي فِي الْفِقْهِ النُّعْمَانِي:

لِلشَّيْخِ الْإِمَامِ الْعَلَّامَةِ بُرْهَانَ الدِّينِ مُحَمَّدِ بْنِ تَاجِ الدِّينِ أَحْمَدَ بْنِ
الصَّدْرِ الشَّهِيدِ، بُرْهَانَ الْأَئِمَّةِ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ الْبُخَارِي الْحَنْفِي
الْمُتَوَفَّى سَنَةَ ٦١٦ وَهُوَ ابْنُ أَخِي الصَّدْرِ الشَّهِيدِ حَسَّامِ الدِّينِ فِي مُجَلَّدَاتٍ ثَمَّ
أَخْتَصَرَهُ وَسَمَّاهُ: (الذَّخِيرَةُ) وَكَثِيرًا مَا يَغْلُطُ فِيهِ الطَّلَبَةُ فَيَظُنُّونَ أَنَّ
صَاحِبَ (الْبَحِيْطِ الْبُرْهَانِي الْكَبِيرِ) أَيْضًا رَضِيَ الدِّينِ مُحَمَّدُ بْنُ مُحَمَّدٍ
السَّرْحَسِيِّ وَلَيْسَ كَذَلِكَ. ١

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَمْرِو أَبُو الْعَبَّاسِ النَّاطِطِيُّ الطَّبْرِيُّ
الْمُتَوَفَّى سَنَةَ ٦١٢ هـ

نُسِبَتْهُ إِلَى عَمَلِ النَّاطِطِ (رِوَيْ بِنِي وَالْأَوْبَيْعِ). قَالَ أَمِيرُ كَاتِبِ

فِي فَصْلِ الْغَسْلِ مِنْ غَايَةِ الْبَيَانِ:

هُوَ مِنْ كِبَائِرِ عُلَمَاءِ نَا الْعِرَاقِيِّينَ، تَلَمَّيْذُ أَبِي عَبْدِ اللَّهِ الْجُرْجَانِيِّ وَهُوَ

تَلْمِيزُ أَبِي بَكْرٍ الْجَصَّاصِ الرَّازِي تَلْمِيزُ الْكَرْخِيِّ ، تَلْمِيزُ الْبَرْدَعِيِّ تَلْمِيزُ
الْقَاضِي أَبِي خَازِمٍ تَلْمِيزُ عَيْسَى بْنِ أَبَانَ تَلْمِيزُ مُحَمَّدِ بْنِ الْحَسَنِ (قَدَّسَ اللَّهُ
أَسْرَارَهُمْ)

وَفِي جَوَاهِرِ الْمُضِيَّةِ: هُوَ أَحَدُ الْفُقَهَاءِ الْكِبَارِ وَأَحَدُ أَصْحَابِ الْوَأَقِعَاتِ
وَالنَّوَازِلِ. وَمِنْ تَصَانِيفِهِ الْأَجْنَاسُ وَالْفُرُوقُ وَالْوَأَقِعَاتُ وَلَهُ الْهِدَايَةُ فِي
الْفُرُوعِ. ١- "مَاتَ بِالرِّيِّ سَنَةً سِتًّا وَأَرْبَعِينَ وَأَرْبَعِينَ" ٢.

شَمْسُ الْأَيْمَةِ السَّرْحِ حَسِيٍّ ع

وُلِدَ: ٢٣٨ هـ الْمَيُتُوفِي ٢٩٠ هـ

إِسْمُهُ:

مُحَمَّدُ بْنُ أَحْمَدَ أَبِي سَهْلٍ أَبُو بَكْرٍ، شَمْسُ الْأَيْمَةِ السَّرْحِ حَسِيٍّ.
كَانَ إِمَامًا عَلَّامَةً حُجَّةً مُتَكَلِّمًا مُنَاطِرًا أُصُولِيًّا مُجْتَهِدًا.

عَدَّهُ ابْنُ كَمَالٍ بِأَشَافِئِ الْمُجْتَهِدِينَ فِي الْمَسَائِلِ.

١- كشف الظنون ص ٥٢٢ ج ٢

٢- الفوائد البهية ص ٢٦ الناشر: دار الكتب الإسلامية

لَا زَمَ شَمْسُ الْأَيْمَةِ عَبْدُ الْعَزِيزِ الْحُلَوَانِي، وَأَخَذَ عَنْهُ حَتَّى خَرَجَ بِهِ
وَصَارَ أَوْحَدَ زَمَانِهِ.

قِيلَ مَاتَ فِي حُدُودِ أَرْبَعِيَّةِ التَّسْعِينَ وَقِيلَ فِي حُدُودِ خَمْسِيَّةٍ.
وَتَفَقَّهَ عَلَيْهِ بُرْهَانُ الْأَيْمَةِ عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ مَازَةَ وَمُحَمَّدُ بْنُ
عَبْدِ الْعَزِيزِ الْأَوْزَجَنْدِيُّ، وَرُكُنُ الدِّينِ مَسْعُودُ بْنُ الْحَسَنِ وَعُثْمَانُ بْنُ عَلِيٍّ بْنِ
مُحَمَّدٍ الْبَيْكَنْدِيُّ وَهُوَ آخِرُ مَنْ بَقِيَ مِنْ تَفَقَّهَ عَلَيْهِ.

أَمَلَى الْمَبْسُوطَ نَحْوَ خَمْسِ عَشْرَةَ مُجَلَّدًا وَهُوَ فِي السَّجْنِ بِأَوْزَجَنْدَ كَانَ
مُحَبُّوسًا فِي الْجُبِّ بِسَبَبِ كَلِمَةٍ نَصَحَ بِهِ الْخَاقَانُ.

وَكَانَ يُبْلِي مَنْ خَاطِرُهُ مِنْ غَيْرِ مُطَالَعَةِ كِتَابٍ وَهُوَ فِي الْجُبِّ وَأَصْحَابُهُ
فِي أَعْلَى الْجُبِّ. وَقَالَ عِنْدَ فَرَاغِهِ مِنْ شَرْحِ الْعِبَادَاتِ هَذَا آخِرُ شَرْحِ
الْعِبَادَاتِ بِأَوْضَحِ الْمَعَانِي وَأَوْجَزِ الْعِبَارَاتِ أَمْلَأَهُ الْمَحْبُوسُ عَنِ الْجَمْعِ
وَالْجَمَاعَاتِ. وَقَالَ فِي آخِرِ شَرْحِ الْإِقْرَارِ الْمُشْتَمِلِ مِنَ الْمَعَانِي عَلَى مَا هُوَ
مِنْ الْأَسْرَارِ أَمْلَأَهُ الْمَحْبُوسُ فِي مَحْبَسِ الْأَشْرَارِ.

وَلَهُ كِتَابٌ فِي أُصُولِ الْفِقْهِ، وَشَرْحُ سِيَرِ الْكَبِيرِ، أَمْلَأَهُ وَهُوَ فِي الْجُبِّ.

وَلَمَّا وَصَلَ إِلَى بَابِ الشُّرُوطِ حَصَلَ لَهُ الْفَرْجُ فَأُطْلِقَ فَخَرَجَ فِي آخِرِ عُمُرِهِ إِلَى
فَرْغَانَةِ، فَأَنْزَلَهُ الْأَمِيرُ حَسَنَ بَنِيهِ وَوَصَلَ إِلَيْهِ الطَّلَبَةُ فَأَكْمَلَ الْإِمْلَاءَ.

(قَالَ الْجَامِعُ) السَّرْحِيُّ نِسْبَتُهُ إِلَى سَرْحَسٍ بِفَتْحِ السِّينِ وَفَتْحِ
الرَّاءِ وَسُكُونِ الْخَاءِ، بَلَدَةٌ قَدِيمَةٌ مِنْ بِلَادِ خَرَّاسَانَ، وَهُوَ اسْمُ رَجُلٍ سَكَنَ
هَذَا الْمَوْضِعَ وَعُمَرُهُ وَأَتَمَّ بِنَاءَهُ ذُو الْقَرْنَيْنِ ذِكْرُهُ السَّمْعَانِيُّ ١.

رُكْنُ الْإِسْلَامِ الزَّاهِدِ الْمَعْرُوفِ بِالصَّفَّارِ

(المتوفى ٥٣٢ هـ)

هُوَ أَبُو إِهِيْمُ بْنُ إِسْمَاعِيلَ

بْنِ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ شَيْثِ بْنِ الْحَكَمِ أَبُو إِسْحَاقَ رُكْنُ الْإِسْلَامِ

الزَّاهِدِ الْمَعْرُوفِ بِالصَّفَّارِ،

أَبُوهُ وَجَدُّهُ وَجَدُّ أَبِيهِ كُلُّهُمْ مِنْ أَفَاضِلِ الْحَنْفِيَّةِ.

وَهُوَ ثِقَّةٌ عَلَى وَالِدِهِ مَاتَ بِبُخَارَى فِي السَّادِسِ وَالْعِشْرِينَ مِنْ رَبِيعِ

الْأَوَّلِ سَنَةِ ٥٣٢ أَرْبَعٍ وَثَلَاثِينَ وَخَمْسِ مِائَةٍ.

وَلَهُ تَصَانِيفٌ:

مِنْهَا كِتَابُ تَلْخِيصِ الزَّاهِدِي، وَكِتَابُ السَّنَةِ وَالْجَمَاعَةِ. وَأَخَذَ عَنْهُ
جَمَاعَةٌ مِنْهُمْ فَخْرُ الدِّينِ قَاضِي خَانَ الْحَسَنِ بْنِ مَنْصُورِ بْنِ مُحَمَّدٍ الْأَوْزَرَ
جُنْدِي.

وَذَكَرَ السَّمْعَانِيُّ رحمته الله فِي كِتَابِ الْأَنْسَابِ عِنْدَ ذِكْرِ الصَّفَّارِ... الَّذِي
يَبِيعُ الْأَوَانِي الصُّفْرِيَّةَ. ثُمَّ قَالَ مِنْ جُمْلَةِ الْمُشْتَهَرِينَ بِهِ بَعْدَ مَا ذَكَرَ
إِسْمَاعِيلَ وَابْنَهُ أَبُو إِسْحَاقَ إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ الصَّفَّارِ الْمَعْرُوفِ
بِالزَّاهِدِ الصَّفَّارِ، كَانَ إِمَامًا وَرَعَا زَاهِدًا مِثْلَ وَالِدِهِ فِي قُمُعِ السَّلَاطِينِ وَقَهْرِ
الْمُلُوكِ حَبْلَهُ السُّلْطَانُ سُنْجَرُ بْنُ مَلِكٍ شَاهٍ إِلَى مَرَوْ، وَأَسْكَنَهُ إِيَّاهُ... وَكَانَ
وَفَاتُهُ بِبُخَارَى.

وَقَالَ عَلَى الْقَارِي فِي كِتَابِهِ الْأَثَارِ الْجَنِّيَّةِ فِي طَبَقَاتِ الْحَنْفِيَّةِ:
إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَحْمَدَ بْنِ إِسْحَاقَ الْأَنْصَارِيِّ أَبُو إِسْحَاقَ
الْفَقِيهُ عُرِفَ بِالصَّفَّارِ تَفَقَّهُ عَلَى وَالِدِهِ وَسَمِعَ الْأَثَارَ لِلطَّحَاوِيِّ عَلَى وَالِدِهِ
وَكِتَابُ الْعَالِمِ وَالْمُتَعَلِّمِ لِأَبِي حَنِيفَةَ. الخ.

عَبْرُ بْنُ مُحَمَّدٍ، مُفْتِي الثَّقَلَيْنِ نَجْمُ الدِّينِ أَبُو حَفْصِ

النَّسْفِيِّ رحمته الله: وُلِدَ ٤٦١ هـ أَلْمُتَوَفَى ٥٣٧ هـ بِسَرَ قَنْدَ

عَبْرُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ لُقْمَانَ مُفْتِي
الثَّقَلَيْنِ نَجْمُ الدِّينِ أَبُو حَفْصِ النَّسْفِيِّ كَانَ إِمَامًا فَاضِلًا، أَصُولِيًّا مُتَكَلِّمًا
مَفَسِّرًا مُحَدِّثًا فَقِيهًا حَافِظًا نَحْوِيًّا، أَحَدُ الْأَيْمَةِ الْمُشْهَرِّينَ بِالْحِفْظِ الْوَافِرِ
وَالْقُبُولِ التَّامِ عِنْدَ الْخَوَاصِّ وَالْعَوَامِ.

أَخَذَ الْفِقْهَ عَنْ صَدْرِ الْإِسْلَامِ أَبِي الْيُسْرِ مُحَمَّدٍ الْبَزْدَوِيِّ عَنْ أَبِي
يَعْقُوبَ يُونُسَ السَّيَّارِيَّ عَنْ أَبِي الْإِسْحَاقِ الْحَاكِمِ النَّوْقَدِيِّ عَنِ الْهَنْدَوَانِيِّ
عَنْ أَبِي بَكْرِ بْنِ الْأَعْمَشِ وَأَبِي بَكْرٍ الْأُسْكَافِيِّ وَأَبِي الْقَاسِمِ الصَّفَّارِ وَالْأَعْمَشِ
عَنْ أَبِي بَكْرٍ الْأُسْكَافِيِّ عَنْ مُحَمَّدٍ بْنِ سَلَمَةَ عَنْ أَبِي سُلَيْمَانَ الْجُوزْجَانِيِّ عَنْ
مُحَمَّدٍ وَالصَّفَّارِ، عَنْ نَصِيرِ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ سَبَاعَةَ عَنْ أَبِي يُونُسَ رحمته الله.

وَلَهُ تَصْنِيفَاتٌ جَلِيلَةٌ فِي التَّفْسِيرِ وَالْفِقْهِ. وَأَجَلُ تَصْنِيفَاتِهِ:

”التَّيْسِيرُ فِي التَّفْسِيرِ“، وَلَهُ الْمَنْظُومَةُ، وَهُوَ أَوَّلُ كِتَابٍ نُظِمَ فِي الْفِقْهِ.

وَكِتَابُ الْمَوَاقِيَتِ.

وَعَنِ السَّمْعَانِيِّ: أَنَّهُ قَالَ فَقِيهٌ عَارِفٌ بِالْبُزْهَبِ وَالْأَدَبِ صَنَّفَ
التَّصَانِيفَ فِي الْفِقْهِ وَالْحَدِيثِ. وَنَظَّمَ الْجَامِعَ الصَّغِيرَ، وَقِيلَ إِنَّهُ صَنَّفَ
قَرِيبًا مِنْ مِائَةِ مُصَنَّفٍ، وَلَهُ شُيُوخٌ كَثِيرَةٌ. قَدْ جُمِعَ أَسْمَاءُ مَشَائِخِهِ فِي كِتَابٍ
سَمَّاهُ تَعْدَادُ شُيُوخِ عُمَرَ. وَتَفَقَّهَ عَلَيْهِ ابْنُهُ أَبُو اللَّيْثِ أَحْمَدُ بْنُ عُمَرَ
الْمَعْرُوفُ بِالْبُجْدِ النَّسَفِيِّ، وَقَرَأَ عَلَيْهِ بَعْضُ تَصَانِيفِهِ صَاحِبُ الْهِدَايَةِ
وَأَبُو بَكْرٍ أَحْمَدُ الْبَلْخِيُّ الْمَعْرُوفُ بِالظَّهِيرِ.

وَمِنْ تَصَانِيفِهِ أَيْضًا طَلَبَةُ الطَّلَبَةِ فِي شَرْحِ الْأَفَاطِ كُتِبَ أَصْحَابِنَا.
وَقِيلَ إِنَّهُ تَأَلَّفَ عَبْدُ الْكَرِيمِ تَلْمِيزُ صَدْرِ الْإِسْلَامِ.

وَمَاتَ النَّسَفِيُّ سَنَةَ سَبْعٍ وَثَلَاثِينَ وَخَمْسٍ مِائَةٍ. بِسَرَقَنْدَ، وَلَادَتُهُ
بِنَسَفِ سَنَةِ إِحْدَى وَسِتِّينَ وَأَرْبَعِ مِائَةٍ.

(قَالَ الْجَامِعُ) وَمِنْ تَصَانِيفِهِ: الْأَشْعَارُ بِالْمُخْتَارِ مِنَ الْأَشْعَارِ فِي
عِشْرِينَ مُجَلَّدًا، "وَكِتَابُ الْمَشَارِعِ" وَكِتَابُ الْقَنْدِ فِي عِلْمَاءِ سَرَقَنْدَ
عِشْرِينَ مُجَلَّدًا، "وَتَارِيخُ بُخَارَى" وَقِيلَ إِنَّهُ كَانَ يُعَلِّمُ الْإِنْسَ وَالْجِنَّ. وَلِذَلِكَ

قِيلَ لَهُ مُفْتِي الثَّقَلَيْنِ كَذَا قَالَ الْقَارِي رحمته الله وَقَالَ أَيْضًا حُكِيَ أَنَّهُ أَرَادَ أَنْ
يَزُورَ جَارَ اللَّهِ الزَّمْخَشَرِيَّ فِي مَكَّةَ. فَلَهَا قَدِيمَ وَصَلَ إِلَى دَارِهِ وَدَقَّ الْبَابَ
لِيَفْتَحَهُ، فَقَالَ الْعَلَّامَةُ الزَّمْخَشَرِي: مَنْ هَذَا؟ فَقَالَ: عُمَرُ، فَقَالَ
الزَّمْخَشَرِي: «انْصَرِفْ» فَقَالَ نَجْمُ الدِّينِ يَاسِيدِي! عُمَرُ لَا يَنْصَرِفُ، فَقَالَ
الزَّمْخَشَرِي إِذَا نَكَّرَ صَرَفَ.

قَالَ السَّبْعَانِي: صَنَّفَ التَّصَانِيفُ فِي الْفِقْهِ وَالْحَدِيثِ
وَنَظَّمَ الْجَامِعَ الصَّغِيرَ وَطَالَعْتُ مَجْمُوعَاتِهِ فِي الْحَدِيثِ ----
وَذَكَرَهُ ابْنُ النَّجَّارِ فَأَطَالَ وَقَالَ كَانَ فَقِيهًا فَاضِلًا مُحَدِّثًا مُفَسِّرًا أَدِيبًا
مُتَّقِنًا قَدْ صَنَّفَ كِتَابًا فِي التَّفْسِيرِ وَالْحَدِيثِ وَالشُّرُوطِ. انتهى ١

صَدْرُ الشَّهِيدِ ابْنِ مَازَةَ
وُلِدَ ٤٨٣ هـ: وَتُوفِيَ ٥٣٦ هـ

إِسْمُهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ أَبُو مُحَمَّدٍ

حَسَامُ الدِّينِ الْمَعْرُوفُ بِالصَّدْرِ الشَّهِيدِ، إِمَامُ الْفُرُوعِ وَالْأُصُولِ، الْمُبْرَزُ
فِي الْمَعْقُولِ وَالْمَنْقُولِ.

كَانَ مِنْ كِبَارِ الْأَيْمَةِ وَأَعْيَانِ الْفُقَهَاءِ، لَهُ أَلِيدُ الطُّوْلِ فِي الْخِلَافِ
وَالْمَذْهَبِ.

تَفَقَّهَ عَلَى أَبِيهِ بُرْهَانَ الدِّينِ الْكَبِيرِ عَبْدِ الْعَزِيزِ وَاجْتَهَدَ وَبَالَغَ إِلَى أَنْ
صَارَ أَوْحَدَ زَمَانِهِ وَنَازَلَ الْعُلَمَاءَ وَدَرَسَ لِلْفُقَهَاءِ وَقَهَرَ الْخُصُومَ وَفَاقَ
الْفُضَلَاءَ فِي حَيَاتِ أَبِيهِ بِخَرَّاسَانَ وَأَقَرَّ بِفَضْلِهِ الْمُوَافِقُ وَالْمُخَالِفُ.
ثُمَّ ارْتَفَعَ أَمْرُهُ إِلَى مَا وَرَاءَ النَّهْرِ حَتَّى صَارَ السُّلْطَانُ، وَمَنْ دُونَهُ
يُعْظِمُونَهُ وَيَتَلَقُّونَ إِشَارَاتِهِ بِالْقُبُولِ.

وَعَاشَ مُدَّةً مُحْتَرَمًا إِلَى أَنْ اسْتَأْثَرَ اللَّهُ بِرُوحِهِ وَرَزَقَهُ الشَّهَادَةَ فِي
الْصَفْرِ سَنَةِ سِتٍّ وَثَلَاثِينَ وَخَمْسِمِائَةٍ قَتَلَهُ الْكَافِرُ الْمَلْعُونُ بَعْدَ وَقْعَةِ
قَطْوَانَ بِسَمَرْقَنْدَ، وَنُقِلَ جَسَدُهُ إِلَى بُخَارَى.

وَكَانَتْ وَلَاذَتُهُ سَنَةَ ثَلَاثٍ وَثَمَانِينَ أَرْبَعِمِائَةٍ. كَذَا قَالَ قَاضِي
الْقُضَاةِ الْعَلَامَةُ السُّبْكِيُّ فِي طَبَقَاتِ الشَّافِعِيَّةِ. وَقَالَ هُوَ حَنْفِيٌّ، وَتَوَهَّمْ

بَعْضُ النَّاسِ أَنَّهُ شَافِعِيٌّ فَأُورِدْتُهُ لِذَلِكَ هُهْنَا - وَذَكَرَهُ صَاحِبُ الْهِدَايَةِ فِي
مُعْجَمِ شُيُوخِهِ وَتَلَقَّيْتُ مِنْهُ عِلْمَ النَّظَرِ وَالْفِقْهِ وَكَانَ يُكْرِمُنِي غَايَةَ
الْإِكْرَامِ وَيَجْعَلُنِي فِي خَوَاصِّ تَلَامِيذَتِهِ لَكِنْ لَمْ تَتَّفِقْ لِي إِلَّا جَازَةً مِنْهُ فِي
الرِّوَايَةِ وَاخْبَرَنِي عَنْهُ غَيْرُ وَاحِدٍ مِنَ الْمَشَائِخِ - وَلَهُ الْفَتَاوَى الصُّغْرَى
وَالْكُبْرَى وَشَرْحُ الْقَضَاءِ لِلْخَصَافِ وَشَرْحُ جَامِعِ الصَّغِيرِ ----

وَذَكَرَ الْقَارِي أَنَّ لَهُ ثَلَاثَةَ شُرُوحٍ عَلَى الْجَامِعِ مُطَوَّلٌ وَمُتَوَسِّطٌ
وَمُتَأَخَّرٌ، وَلَهُ الْوَاقِعَاتُ وَالْمُنْتَقَى وَهُوَ أَسْتَاذُ صَاحِبِ الْمَحِيطِ الرِّضْوِيِّ
اسْتَشْهَدَ بِسِرِّ قُنْدٍ وَنُقِلَ إِلَى بُخَارَى أَنْتَهَى - ١

وَقَالَ صَاحِبُ الْفَوَائِدِ رحمته الله:

مُحَمَّدُ بْنُ عُمَرَ حَسَامُ الدِّينِ الصَّدْرِ الشَّهِيدِ بْنِ بُرْهَانَ الدِّينِ الْكَبِيرِ
عَبْدُ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ - (المتوفى ٥٦٦ هـ)

كَانَ مِنْ أَكْبَرِ فُقَهَاءِ بُخَارَى وَأَعْيَانِهَا - وَلَهُ الْقُبُولُ التَّامُّ عِنْدَ
الْبُلُوكِ وَالسَّلَاطِينِ - وَقَدِمَ بَغْدَادَ حَاجًّا فِي شَوَّالِ سَنَةِ اثْنَتَيْنِ وَخَمْسِينَ

وَحَمْسَاءُ، وَحَدَّثَ بِهَا عَنْ وَالِدِهِ الصَّدْرِ الشَّهِيدِ وَمَاتَ سِتًّا وَسِتِّينَ
وَحَمْسِيَّةً.

كَذَا قَالَ قَاضِي الْقَضَاةِ الْعَلَّامَةُ السُّبُكِيُّ فِي طَبَقَاتِ الشَّافِعِيَّةِ -
وَقَالَ هُوَ حَنْفِيٌّ.

وَفِي ص ٩٨ أَنَّهُ كَتَبَ هَكَذَا: ١.

عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ مَازَةَ بُرْهَانُ الْأَيْمَةِ وَبُرْهَانُ الدِّينِ الْكَبِيرِ
أَبُو مُحَمَّدٍ أَخَذَ الْعِلْمَ عَنِ السَّرْحِ حَسْبِي عَنِ الْحُلَوَانِيِّ وَتَفَقَّهَ عَلَيْهِ وَالِدَاهُ الصَّدْرُ
السَّعِيدُ تَاجُ الدِّينِ أَحْمَدُ وَالصَّدْرُ الشَّهِيدُ حَسَامُ الدِّينِ عَمْرٌ وَظَهِيْرُ الدِّينِ
الْكَبِيرِ عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ الْمُرْغِيْتَانِي وَغَيْرُهُمْ. ٢.

إِبْنُ مَازَةَ: ولد ٥٥١ هـ / تُوْفِيَ ٦١٦ هـ

الْإِمَامُ بُرْهَانُ الدِّينِ أَبُو الْمَعَالِي مُحَمَّدُ بْنُ الصَّدْرِ الشَّهِيدِ تَاجُ الدِّينِ
أَحْمَدُ بْنُ بُرْهَانَ الدِّينِ عَبْدِ الْعَزِيزِ بْنِ عَمْرِ الْبُخَارِيُّ الْحَنْفِيُّ الْمَعْرُوفُ بِإِبْنِ
مَازَةَ لَهُ مِنَ التَّصَانِيفِ -

- ١ تَبَيُّهُ الْفَتَاوَى.
- ٢ التَّجْرِيدُ فِي الْفُرُوعِ
- ٣ ذَخِيرَةُ الْفَتَاوَى ثَلَاثُ مُجَلَّدَاتٍ
- ٤ شَرْحُ آدَابِ الْقَضَاءِ لِلْخَصَّافِ
- ٥ شَرْحُ جَامِعِ الصَّغِيرِ لِلشَّيْبَانِيِّ فِي الْفُرُوعِ
- ٦ شَرْحُ الزِّيَادَاتِ لِلشَّيْبَانِيِّ
- ٧ الطَّرِيقَةُ الْبُرْهَانِيَّةُ
- ٨ فِتَاوَى الْبُرْهَانِيِّ
- ٩ الْمَحِيطُ الْبُرْهَانِيُّ فِي الْفِقْهِ النُّعْمَانِيِّ
- ١٠ الْوَاقِعَاتُ فِي الْفِقْهِ
- ١١ وَجِيزٌ فِي الْفَتَاوَى

صَدْرُ الشَّهِيدِ رحمته الله: وَلَادَتْهُ ٢٨٣. وَفَاتُهُ ٥٣٦ هـ

هُوَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ أَبُو مُحَمَّدٍ حَسَامُ الدِّينِ
الْمَعْرُوفُ بِالصَّدْرِ الشَّهِيدِ، إِمَامُ الْفُرُوعِ وَالْأُصُولِ الْمُبْرَزُ فِي الْمَعْقُولِ

وَالْمَنْقُولِ، كَانَ مِنْ كِبَارِ الْأُمَّةِ، وَأَعْيَانِ الْفُقَهَاءِ لَهُ الْيَدُ الطُّوْلَى فِي الْخِلَافِ
وَالْمَذْهَبِ. تَفَقَّهَ عَلَى أَبِيهِ بُرْهَانَ الدِّينِ الْكَبِيرِ عَبْدِ الْعَزِيزِ وَاجْتَهَدَ وَبَالَغَ
إِلَى أَنْ صَارَ أَوْحَدَ زَمَانِهِ وَنَازِلَ الْعُلَمَاءِ وَدَرَسَ الْفُقَهَاءَ وَقَهَرَ الْخُصُومَ وَفَاقَ
الْفُضَلَاءَ فِي حَيَاتِ أَبِيهِ بِخَرَّاسَانَ وَأَقْرَبَ فَضْلِهِ الْمُوَافِقُ وَالْمُخَالِفُ، ثُمَّ
ارْتَفَعَ أَمْرُهُ إِلَى مَا وَرَاءَ النَّهْرِ حَتَّى صَارَ السَّلْطَانُ وَمَنْ دُونَهُ يُعَظِّمُونَهُ
وَيَتَلَقَّوْنَ إِشَارَاتِهِ بِالْقُبُولِ. وَعَاشَ مُدَّةً مُحْتَرَّمًا إِلَى أَنْ اسْتَأْثَرَ اللَّهُ بِرُوحِهِ
وَرَزَقَهُ الشَّهَادَةَ فِي صَفَرِ سَنَةِ سِتٍّ وَثَلَاثِينَ وَخَمْسٍ مِائَةٍ قَتَلَهُ الْكَافِرُ
الْمَلْعُونُ بَعْدَ وَقْعَةِ قُطْوَانَ بِسَمَرَقَنْدَ وَنُقِلَ جَسَدُهُ إِلَى بُخَارَى، وَكَانَتْ
وَلَادَتُهُ سَنَةَ ثَلَاثٍ وَثَمَانِينَ وَأَرْبَعِينَ كَذَا قَالَه قَاضِي الْقَضَاةِ الْعَلَّامَةُ
السُّبْكِيُّ فِي طَبَقَاتِ الشَّافِعِيَّةِ.

وَقَالَ هُوَ حَنْفِيٌّ وَتَوَهَّمَ بَعْضُ النَّاسِ أَنَّهُ شَافِعِيٌّ. فَأَوْرَدَتْهُ لِذَلِكَ
هَهُنَا. وَذَكَرَهُ صَاحِبُ الْهِدَايَةِ فِي مُعْجَمِ شَيْوُخِهِ وَقَالَ تَلَقَّيْتُ مِنْهُ عِلْمَ
النَّظَرِ وَالْفِكْرِ وَكَانَ يُكْرِ مُنَى غَايَةِ الْإِكْرَامِ وَيَجْعَلُنِي فِي خَوَاصِّ تَلَامِذَتِهِ.

الخ ١

أَبُو الْعَبَّاسِ ظَهِيرُ الدِّينِ التُّمَرُ تَاشِي الْخَوَارَزْمِي:

أَحْمَدُ بْنُ إِسْمَاعِيلَ، (هُوَ) إِمَامٌ جَلِيلُ الْقَدْرِ، عَالِي الْأَسْنَادِ مُطَّلِعٌ عَلَى حَقَائِقِ الشَّرِيعَةِ.

لَهُ شَرْحُ الْجَامِعِ الصَّغِيرِ وَكِتَابُ التَّرَاوِيحِ وَغَيْرِهَا.

(وَقَالَ الْجَامِعُ) التُّمَرُ تَاشِي نِسْبَةً إِلَى تُمَرٍ تَاشٍ الْمِثْنَاءُ الْفَوْقِيَّةَ وَصَمُّ الْمِيمِ وَسُكُونُ الرَّاءِ الْمُهْمَلَةِ ثُمَّ تَاءٌ ثُمَّ أَلِفٌ ثُمَّ شَيْنٌ مُعْجَبَةٌ، قَرِيَّةٌ مِنْ خَوَارَزْمٍ، ذِكْرُهُ الطَّحْطَاوِيُّ فِي حَوَاشِي الدَّرِّ الْمُحْتَارِ - وَخَوَارَزْمٌ بِفَتْحِ الْخَاءِ الْمُعْجَبَةِ وَالْوَاوِ ثُمَّ الْأَلِفِ ثُمَّ الرَّاءِ الْمُهْمَلَةِ الْمَفْتُوحَةِ ثُمَّ الزَّاءِ الْمُعْجَبَةِ السَّاكِنَةِ آخِرُهُ مِيمٌ بِلَدَةٍ كَبِيرَةٍ.

سُمِّيَ بِهِ لِأَنَّ الْجَمَاعَةَ الَّتِي بَنَوْهَا أَوَّلَ الْأَمْرِ كَانَ مَا كُوتِلُهُمْ لَحْمَ الصَّيْدِ، وَكَانَ فِيهِ حُطْبٌ كَثِيرٌ وَبُلْغَةٌ أَهْلُ الْخَوَازِمِ خَوَارُ اللَّحْمِ وَرَزْمُ الْحَطْبِ - وَقِيلَ لَهَا أَقَامَ بِهَا هَرْمُزُ بْنُ أُنُوشِيرَوَانَ رَأَاهُ أَرْضًا سَهْلَةً، فَقَالَ "خَوَارَزْمِيْنَ" فَسُمِّيَ بِهِ - كَذَا فِي حَوَاشِي عَبْدِ الْعَلِيِّ ١.

١ هو عبد العلي بن محمد بن الحسين البيرجندی. وقد يقال البرجندی الحنفی فاضل جامع للعلوم له يدطوئ في العلوم الرياضیة من تصانیف شرح المجسطی فرغ منه سنة ٩٣١ هـ وشرح رسالة الطوسی فی الاسطرلاب، وحواش على شرح ملخص الجغبینی لقاضی زاده موسى الرومی وشرح الرسالة العضدیة فی المناظرة وشرح النقایة مختصر الوقایة فی الفقه... حاشیه الفوائد البهیة صفحہ نمبر ١٥)

الإمام رضي الدين السر خسي صاحب المحيط المتوفى ٥٣٢ هـ:

مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْمَلَقِ بِرَضِيِّ الدِّينِ السَّرْخُسِيِّ مُصَنِّفُ
الْمُحِيطِ كَانَ إِمَامًا كَبِيرًا جَامِعَ الْعُلُومِ الْعَقْلِيَّةِ وَالنَّقْلِيَّةِ.

أَخَذَ الْعِلْمَ عَنِ الصَّدْرِ الشَّهِيدِ جَسَامِ الدِّينِ عُمَرَ عَنْ أَبِيهِ بُرْهَانَ الدِّينِ
الْكَبِيرِ عَبْدِ الْعَزِيزِ عَنِ الْحُلُوفِيِّ عَنِ أَبِي عَلِيٍّ النَّسْفِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ.

قَالَ فِي جَوَاهِرِ الْمُضِيِّ:

«قَالَ ابْنُ الْعَدِيمِ: قَدِمَ حَلَبَ وَدَرَسَ بِالنُّورِيَّةِ وَالْحَلَاوِيَّةِ بَعْدَ
مَحْمُودِ بْنِ الْغَزْنَوي فَتَعَصَّبَ عَلَيْهِ جَمَاعَةٌ وَنَسَبُوهُ إِلَى التَّقْصِيرِ وَحَالَهُ فِي
الْفَقْهِ يَقْصَرُ وَذَكَرُوا أَنَّ هَذَا الْكِتَابَ تَصْنِيفُ شَيْخِهِ وَأَنَّهُ ادَّعَاهُ لِنَفْسِهِ.
وَكَانَ أَكْثَرُ النَّاسِ تَعَصُّبًا عَلَيْهِ.... وَتَوَفَّى الرَّضِيُّ بِدِمَشْقٍ.»^١

وَفِي جَوَاهِرِ الْمُضِيِّ:

«مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْمَقْلَبِ بِرَضِيِّ الدِّينِ بُرْهَانَ الْإِسْلَامِ

السَّرْحُسِيُّ مُصَنِّفُ الْمُحِيطِ وَهُوَ أَرْبَعُ مُصَنَّفَاتٍ
 الْأَوَّلُ الْمُحِيطُ الْكَبِيرُ وَهُوَ نَحْوُ مِنْ أَرْبَعِينَ مُجَلَّدًا، أَخْبَرَنِي بَعْضُ
 أَصْحَابِنَا الْحَنْفِيَّةِ أَنَّهُ رَأَاهُ فِي بَعْضِ بِلَادِ الرُّومِ.

وَالثَّانِي عَشْرُ مُجَلَّدَاتٍ، وَالثَّالِثُ أَرْبَعُ مُجَلَّدَاتٍ وَالرَّابِعُ فِي مُجَلَّدَيْنِ،
 وَهَذِهِ الثَّلَاثَةُ رَأَيْتُهَا بِالْقَاهِرَةِ وَمَلَكَتُ مِنْهَا اثْنَيْنِ الصَّغِيرَ وَالْوُسْطَى.
 انْتَهَى..... وَالصَّوَابُ أَنَّ الْمُحِيطَ الَّذِي جَعَلَهُ كَبِيرًا لَيْسَ تَصْنِيفُ
 رَضِيِّ الدِّينِ السَّرْحُسِيِّ، إِنَّمَا تَصْنِيفُهُ الْمُحِيطُ الَّذِي جَعَلَهُ وَسْطًا وَالَّذِي
 جَعَلَهُ صَغِيرًا.

وَأَمَّا الْكَبِيرُ، فَهُوَ لِلْإِمَامِ بُرْهَانَ الدِّينِ ابْنِ أَخِي الصَّدْرِ الشَّهِيدِ.
 وَأَصْحَابُنَا يَفَرِّقُونَ بَيْنَ الْمُحِيطَيْنِ فَيَقُولُونَ لِلْكَبِيرِ الْمُحِيطُ الْبُرْهَانِيُّ
 وَلِغَيْرِهِ الْمُحِيطُ السَّرْحُسِيُّ.

قَالَ الْفَيَرُوزُزَادِيُّ:

قَالَ صَاحِبُ مَدِينَةِ الْعُلُومِ مِنَ الْكُتُبِ الْفَقْهِيَّةِ

الْمُحِيطُ لِلشَّيْخِ رَضِيِّ الدِّينِ بُرْهَانَ الْإِسْلَامِ، مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ

مُحَمَّدِ بْنِ السَّرْحِ حَسَى صَنَّفَ الْمُحِيطَ أَرْبَعَ مُصَنَّفَاتٍ -

(١) كَبِيرٌ فِي أَرْبَعِينَ مُجَلَّدًا

(٢) وَمُتَوَسِّطٌ فِي اثْنَا عَشَرَ مُجَلَّدًا

(٣) وَصَغِيرٌ فِي مُجَلَّدَاتٍ أَرْبَعَةٍ

(٣) وَصَغِيرٌ فِي مُجَلَّدَيْنِ

وَقَدِمَ حَلَبَ وَدَرَسَ بَعْدَ مَحْمُودِ الْغَزَنَوِيِّ (انتهى)

شَيْخُ الْإِسْلَامِ عَلِيُّ بْنُ أَبِي بَكْرٍ الْفَرَّغَانِيُّ الْهَرُغِيْنَانِيُّ:

(المتوفى ٥٩٣هـ)

صَاحِبُ الْهَدَايَةِ، مَاتَ سَنَةً ثَلَاثٍ وَتِسْعِينَ وَخَمْسًا -

(عَلِيُّ بْنُ أَبِي بَكْرٍ) بْنُ عَبْدِ الْجَلِيلِ الْفَرَّغَانِيُّ كَانَ إِمَامًا فَقِيهًا حَافِظًا،

مُحَدِّثًا، مُفَسِّرًا، جَامِعًا لِلْعُلُومِ، ضَابِطًا لِلْفُنُونِ مُتَّقِنًا، مُحَقِّقًا، نَظَّارًا، مُدَقِّقًا،

زَاهِدًا، وَرَعًا، بَارِعًا، فَاضِلًا، مَاهِرًا، أَصُولِيًّا، أَدِيبًا، شَاعِرًا، لَمْ تَرَ الْعُيُونُ

مِثْلَهُ فِي الْعِلْمِ وَالْأَدَبِ - وَلَهُ الْيَدُ الْبَاسِطَةُ فِي الْخِلَافِ وَالْبَاعُ الْمُبْتَدُ فِي

الْمَذْهَبِ - تَفَقَّهَ عَلَى الْأَيْمَةِ الْمَشْهُورِينَ -

مِنْهُمْ مُفَتًى الثَّقَلَيْنِ نَجْمُ الدِّينِ أَبُو حَفْصٍ عُمَرُ النَّسْفِيُّ، وَقَدْ صَدَّرَ
صَاحِبُ الْهِدَايَةِ مَشِخْتَهُ الَّتِي جَمَعَهَا بِذِكْرِهِ. ثُمَّ ذَكَرَ بَعْدَهُ ابْنَهُ أَبُو اللَّيْثِ
أَحْمَدُ بْنُ عُمَرَ النَّسْفِيُّ، وَأَخَذَ أَيْضًا عَنِ الصَّدْرِ الشَّهِيدِ حَسَامِ الدِّينِ عُمَرَ
بْنَ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ مَازَةَ الْخ.

وَمِنْ تَصَانِيفِهِ:

(١) كِتَابُ الْمُنتَقَى،

(٢) وَنَشْرُ الْمَذْهَبِ:

(٣) وَالتَّجْنِيسُ

(٤) وَالْمَزِيدُ

(٥) وَمَنَاسِكُ الْحَجِّ،

(٦) وَمُخْتَارَاتُ النَّوَازِلِ

(٧) وَكِتَابُ فِي الْفَرَائِضِ.

وَقَالَ فِي أَوَّلِ الْبِدَايَةِ قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الْجَلِيلِ:
كَانَ يَخْطُرُ بِبَالِي عِنْدَ ابْتِدَاءِ حَالِي أَنْ يَكُونَ كِتَابٌ فِي الْفِقْهِ، فِيهِ مِنْ كُلِّ نَوْعٍ

صَغِيرِ الْحُجَمِ، كَبِيرِ الرَّسَمِ، وَحَيْثُ وَقَعَ الْإِتِّفَاقُ بِطَوَافِ الطَّرُقِ وَجَدْتُ
 الْمُخْتَصَرَ الْمُنْسُوبَ إِلَى الْقُدُورِيِّ، أَجْمَلَ كُتُبٍ فِي أَحْسَنِ إِيجَازٍ وَأَعْجَابٍ. وَ
 رَأَيْتُ كِبَرَاءَ الدَّهْرِ يَرْغَبُونَ الصَّغِيرَ وَالْكَبِيرَ فِي حِفْظِ الْجَامِعِ الصَّغِيرِ،
 فَهَبَّتُ أَنْ أَجْمَعَ بَيْنَهُمَا وَلَا أَتَجَاوَزُ فِيهِ عَنْهُمَا إِلَّا مَا دَعَتِ الضَّرُورَةُ إِلَيْهِ،
 وَسَبَّيْتُهِ "بِدَايَةِ الْمُبْتَدِئِ". وَلَوْ وَفَّقْتُ لِشَرْحِهِ سَبَّيْتُهِ "بِكِفَايَةِ الْمُنتَهَى"
 وَقَدْ وَفَّقَ لِشَرْحِهِ وَسَبَّاهُ بِكِفَايَةِ الْمُنتَهَى، ثُمَّ اخْتَصَرَهُ وَسَبَّاهُ
 "الْهُدَايَةَ" وَكَانَتْ وَفَاتُهُ سَنَةً ثَلَاثٍ وَتِسْعِينَ وَخَمْسَ مِائَةٍ.

وَتَفَقَّهَ عَلَيْهِ جَمٌّ غَفِيرٌ، مِنْهُمْ أَوْلَادُهُ الْأَمْجَادُ شَيْخُ الْإِسْلَامِ جَلَّالُ
 الدِّينِ مُحَمَّدٌ، وَنِظَامُ الدِّينِ عُمَرُ، شَيْخُ الْإِسْلَامِ عِمَادُ الدِّينِ بْنُ أَبِي بَكْرٍ
 صَاحِبِ الْهُدَايَةِ، وَمِنْهُمْ شَمْسُ الْأَيْمَةِ الْكَرْدَرِيُّ جَلَّالُ الدِّينِ مُحَمَّدُ بْنُ
 الْحُسَيْنِ الْأُسْتَرُوشَنِيُّ وَالِدُ الْمُفْتِيِّ مُحَمَّدِ صَاحِبِ الْفُصُولِ الْأُسْتَرُوشَنِيَّةِ
 وَغَيْرُهُمْ.

وَقَالَ بُرْهَانُ الْإِسْلَامِ الزَّرْنُوجِي تَلْمِيزُ صَاحِبِ الْهُدَايَةِ فِي الْفَصْلِ
 الثَّانِي مِنْ كِتَابِهِ تَعْلِيمِ الْمُتَعَلِّمِ أَنْشَدَنِي شَيْخُ الْإِمَامِ الْأَجَلُّ الْأُسْتَاذُ

صَاحِبُ الْهِدَايَةِ.

وَقَالَ الْجَامِعُ مَوْلَانَا عَبْدُ الْحَيِّ الَّلَكْهَنَوِيُّ رحمته الله

قَدْ طَالَعْتُ الْهِدَايَةَ مَعَ شُرُوحِهَا وَ «مُخْتَارَاتِ النَّوَازِلِ» وَكُلُّ
تَصَانِيفِهِ مَقْبُولَةٌ مُعْتَمَدَةٌ لَا سِيبَ لَهَا «الْهِدَايَةُ» فَإِنَّهُ لَمْ يَزَلْ مَرْجِعًا لِلْفَضْلَاءِ
وَمَنْظَرًا لِلْفُقَهَاءِ وَقَدْ ذَكَرْتُ قَدْرًا.

مِنْ تَرْجَمَةِ صَاحِبِ الْهِدَايَةِ مَعَ ذِكْرِ كَثِيرٍ مِّنْ عَادَاتِهِ وَأَدَابِهِ
وَفَضَائِلِهِ فِي مُقَدِّمَةِ الْهِدَايَةِ، ثُمَّ جَعَلْتُ لَهُ ذِيلاً مُّسَمًّى بِمَزِيلَةِ الدِّرَايَةِ،
فَلِيَرْجِعَ إِلَيْهَا. ١

(١) الْهِدَايَةُ فِي الْفُرُوعِ:

لِشَيْخِ الْإِسْلَامِ بُرْهَانَ الدِّينِ عَلِيِّ بْنِ أَبِي بَكْرٍ الْمُرْغِينَانِيِّ الْحَنْفِيِّ
الْمُتَوَفَّى سَنَةَ ٥٩٣، ثَلَاثٍ وَتِسْعِينَ وَخَمْسِينَ وَهُوَ شَرْحٌ عَلَى مَثْنٍ لَهُ سَمَّاهُ
بِدَايَةِ الْمُبْتَدِئِ وَلَكِنَّهُ فِي الْحَقِيقَةِ كَالشَّرْحِ لِمُخْتَصَرِ الْقُدُورِيِّ وَلِلْجَامِعِ

الصَّغِيرِ لِمُحَمَّدٍ وَعَادَتُهُ أَنْ يُحَرِّرَ كَلَامَ الْإِمَامَيْنِ مِنَ الْمُدَّعَى وَالِدَّلِيلِ، ثُمَّ يُحَرِّرُ مُدَّعَى الْإِمَامِ الْأَعْظَمِ، وَيَبْسُطُ دَلِيلَهُ بِحَيْثُ يُخْرُجُ الْجَوَابُ مِنْ أَدْلَتِهِمَا، فَإِذَا كَانَ تَحْرِيرُهُ مُخَالِفًا لِهَذِهِ الْعَادَةِ يُفْهَمُ مِنْهُ الْمَيْلُ إِلَى مَا أَدَّعَى الْإِمَامَانِ وَوُظِيفَةُ أَنْ يَشْرَحَ مَسَائِلَ الْجَامِعِ الصَّغِيرِ وَالْقُدُورِيِّ وَإِذَا قَالَ: فِي الْكِتَابِ أَرَادَ الْقُدُورِي. قَالَ الشَّيْخُ أَكْمَلَ الدِّينَ: رَوَى أَنَّ صَاحِبَ الْهَدَايَةِ بَقِيَ فِي تَصْنِيفِ الْكِتَابِ ثَلَاثَ عَشْرَةَ سَنَةً.

وَكَانَ صَائِبًا وَكَانَ فِي تِلْكَ الْمَدَّةِ لَا يَفْطُرُ أَصْلًا وَكَانَ يَجْتَهِدُ أَنْ لَا يَطْلُعَ أَحَدٌ عَلَى صَوْمِهِ فَكَانَ بِبَرَكَةِ زُهْدِهِ وَوَرَعِهِ كِتَابُهُ مَقْبُولًا.

الْكَافِي فِي فُرُوعِ الْحَنْفِيَّةِ:

لِلْحَاكِمِ الشَّهِيدِ مُحَمَّدِ بْنِ مُحَمَّدٍ الْحَنْفِيِّ الْمَتَوَفَى ٣٣٢ هـ أَرْبَعٌ وَثَلَاثِينَ

وَتَلْبَاةٌ.

جَمَعَ فِيهِ كُتُبَ مُحَمَّدِ بْنِ الْحَسَنِ (الْمَبْسُوطُ) وَمَا فِي جَوَامِعِهِ وَهُوَ كِتَابٌ مُعْتَمَدٌ فِي نَقْلِ الْمَذْهَبِ وَشَرْحِهِ جَمَاعَةً مِنَ الْمَشَائِخِ مِنْهُمْ شَمْسُ الْأَيْمَةِ السَّرُّ خَسِي وَهُوَ الْمَشْهُورُ بِمَبْسُوطِ السَّرِّ خَسِي، وَهُوَ الْمُرَادُ إِذَا أُطْلِقَ

الْمَبْسُوطُ فِي شُرُوحِ الْهِدَايَةِ (الخ) ١
 (٢) بَيْنَ الْعُلَمَاءِ وَهُوَ الَّذِي قِيلَ فِي شَأْنِهِ إِنَّ الْهِدَايَةَ كَالْقُرْآنِ
 قَدْ نُسِخَتْ... مَا صَنَّفُوا قَبْلَهَا فِي الشَّرْعِ مِنْ كُتُبٍ فَأَحْفَظُ قَوَاعِدَهَا
 وَأَسْأَلُكَ مَسَائِلَ كَثَا..... ٢

صَاحِبُ فِتَاوَى ظَهِيرِيَّة: المَتَوَفَى ٦١٩ هـ

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُمَرَ ظَهِيرُ الدِّينِ الْبُخَارِيُّ الْمُحْتَسِبُ بِبُخَارَى
 صَاحِبُ الْفَوَائِدِ وَالْفِتَاوَى الظَّهِيرِيَّة. المَتَوَفَى ٦١٩ هـ

كَانَ أَوْحَدَ عَصْرِهِ فِي الْعُلُومِ الدِّينِيَّةِ أَصُولًا وَفُرُوعًا. أَخَذَ الْعِلْمَ عَنْ
 أَبِيهِ أَحْمَدَ بْنِ عُمَرَ وَاجْتَهَدَ وَلَقِيَ الْأَعْيَانِ، حَتَّى وَصَلَ إِلَى خِدْمَةِ ظَهِيرِ الدِّينِ
 أَبِي الْمَحَاسِنِ الْحَسَنِ بْنِ عَلِيٍّ الْمُرْغِينَانِيِّ وَكَانَ يُكْرِمُهُ وَيَقْدِّمُهُ عَلَى كَثِيرٍ مِّنْ
 طَلَبَتِهِ. ص ١٥٦/٤

قَالَ عَلَّامَةُ أَبِي الْحَسَنِ الْكُهنَوِيُّ رحمته الله:

”وَقَدْ رَأَيْتُ فِي الْفِتَاوَى الظَّهِيرِيَّةِ أَنَّ صَاحِبَهَا كَثِيرًا مَّا يَنْقُلُ

١ كشف الظنون عن أسامي الكتب والفنون. الجزء الثالث ص ١١

٢ والتفصيل في كشف الظنون، من صفحته ج ١٥٣٦/٣ إلى صفحته ٥٥٢

المَسَائِلَ وَالْفَوَائِدَ عَنْ ظَهِيرِ الدِّينِ المُرْغِينَانِي وَيَصِفُهُ بِالشَّيْخِ الإِمَامِ
الْأُسْتَاذِ الْأَجَلِ^١

”وَقَدْ طَالَعْتُ مِنْ تَصَانِيفِهِ الْفَتَاوَى الظَّهِيرِيَّةَ فَوَجَدْتُه كِتَابًا
مُعْتَبَرًا مُتَضَمِّنًا لِفَوَائِدِ الْكَثِيرَةِ“^٢

لِقَبِ ظَهِيرِ الدِّينِ:

لِقَبِ لَجْبَاعَةٍ مِنْهُمْ:

(١) عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الرَّزَاقِ وَيُعرفُ بِظَهِيرِ الدِّينِ الْكَبِيرِ
الْمُرْغِينَانِي.

(٢) وَمِنْهُمْ ابْنُهُ ظَهِيرُ الدِّينِ المُرْغِينَانِي الْحَسَنُ بْنُ عَلِيٍّ.

(٣) وَمِنْهُمْ ظَهِيرُ الدِّينِ الْبُخَارِيُّ مُحَمَّدُ بْنُ أَحْمَدَ صَاحِبَ الْفَتَاوَى
الظَّهِيرِيَّةِ.

(٤) وَمِنْهُمْ ظَهِيرُ الدِّينِ أَحْمَدُ بْنُ إِسْبَاعِيلَ شَارِحُ الْجَامِعِ الصَّغِيرِ، وَهُوَ
الْمَعْرُوفُ بِالظَّهِيرِ التُّمَرْتَاشِيِّ.

(٥) وَمِنْهُمْ الظَّهَيْرُ الْبَلْخِيُّ وَهُوَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ -

(٦) وَمِنْهُمْ الظَّهَيْرُ الْوَلَوِ الْجَنِّي، وَهُوَ عَبْدُ الرَّشِيدِ -

سِرَاجُ الدِّينِ الْهِنْدِيِّ الْغَزْنَويِّ المتوفى ٤٩٣ هـ

عُمَرُ بْنُ اسْحَاقَ بْنِ أَحْمَدَ أَبُو حَفْصٍ سِرَاجُ الدِّينِ الْهِنْدِيُّ الْغَزْنَويُّ، كَانَ
إِمَامًا، عَلَّامَةً، نَظَّارًا، فَارَسًا، فِي الْبَحْثِ مُفْرِطَ الذِّكَا، عَدِيمَ النَّظِيرِ، لَهُ
التَّصَانِيفُ الَّتِي سَارَتْ بِهَا الرُّكْبَانُ مِنْهَا:

(١) شَرْحُ الْهِدَايَةِ الْمُسَمَّى "بِالتَّوْشِيحِ"

(٢) وَالشَّامِلُ فِي الْفِقْهِ

(٣) "وَزُبْدَةُ الْأَحْكَامِ فِي اخْتِلَافِ الْأُئِمَّةِ الْأَعْلَامِ"

(٤) "وَشَرْحُ بَدِيعِ الْأُصُولِ"

(٥) "وَشَرْحُ الْمُغْنَى"

(٦) وَ"الْغُرَّةُ الْمَنِيْفَةُ فِي تَرْجِيحِ مَذْهَبِ أَبِي حَنِيفَةَ" (رحمته الله)

(٧) "وَشَرْحُ الزِّيَادَاتِ"

(٨) "وَشَرَّحَ الْجَامِعَيْنِ وَلَمْ يَكْبَلْهَا

(٩) وَشَرَّحَ تَائِيَةَ ابْنِ الْفَارَظِ.

(١٠) وَكِتَابُ فِي الْخِلَافِ.

(١١) وَكِتَابُ فِي التَّصَوُّفِ.

أَخَذَ الْفِقْهَ عَنِ الْإِمَامِ الزَّاهِدِ وَجِئَهُ الدِّينُ الدِّهْلَوِيُّ، أَحَدُ الْأَيْمَةِ
بِدِهْلَى، إِمَامٌ فَاضِلٌ مُتَبَجِّرٌ فِي الْعُلُومِ.

وَعَنْ شَمْسِ الدِّينِ، الْخَطِيبِ الدَّوْلِيِّ،
نُسِبَتْهُ إِلَى دَوْلٍ نَاحِيَةِ بَيْنِ الرَّيِّ وَطَبْرَسْتَانَ.

وَعَنْ سِرَاجِ الدِّينِ الثَّقَفِيِّ، مَلِكِ الْعُلَمَاءِ بِدِهْلَى وَرُكْنِ الدِّينِ
الْبَدَاوُنِيِّ. وَهُمْ مِنْ أَعَزَّةِ تَلَامِيذَةِ أَبِي الْقَاسِمِ التَّنُوخِيِّ، تَلِيذُ حَبِيدِ الدِّينِ
الضَّرِيرِ.

وَمَاتَ سَنَةَ ثَلَاثٍ وَتَسْعِينَ وَسَبْعِينَ. "وَقَدْ أَرَّخَ صَاحِبُ كَشْفِ
الظُّنُونِ: وَفَاتُهُ عِنْدَ ذِكْرِ شَرْحِ الْبَدِيعِ وَشَرْحِ التَّائِيَةِ وَزُبْدَةِ الْأَحْكَامِ
وَالشَّامِلِ وَشَرْحِ الْجَامِعِ الْكَبِيرِ وَشَرْحِ الزِّيَادَاتِ وَشَرْحِ الْهَدَايَةِ وَغَيْرِهَا

أَنَّهُ تَوَفَّى سَنَةً ثَلَاثَ وَسَبْعِينَ وَسَبْعِيًّا، وَكَذَلِكَ أَرَّخَهُ السُّيُوطِيُّ حَيْثُ قَالَ،
 فِي حَسَنِ الْمُحَاضَرَةِ: السَّرَاجُ الْهِنْدِيُّ عُمَرُ بْنُ إِسْحَاقَ أَحْمَدُ الْغَزْنَوي قَاضِي
 الْقَضَاةِ بِالْديَارِ الْمِصْرِيَّةِ تَفَقَّهَ عَلَى الْوَجْهِ الرَّازِي وَالسَّرَاجِ الثَّقَفِيِّ... الخ
 وَذَكَرَ الْقَارِي، مِنْ تَصَانِيفِهِ شَرْحَ الْمَنَارِ وَشَرْحَ الْمُخْتَارِ وَلَوْحِ
 الْأَنْوَارِ فِي الرَّدِّ عَلَى مَنْ أَنْكَرَ عَلَى الْعَارِفِينَ لِطَائِفِ الْأَسْرَارِ وَعِدَّةِ النَّاسِكِ
 فِي الْمَنَاسِكِ وَشَرْحَ عَقِيدَةِ الطَّحَاوِي وَاللَّوَامِجِ فِي شَرْحِ جَمْعِ الْجَوَامِجِ
 وَغَيْرِ ذَلِكَ وَذَكَرَ أَنَّ مَوْلِدَهُ تَقْرِيْبًا سَنَةَ أَرْبَعٍ وَسَبْعِيًّا.

بِتَغْيِيرِ يَسِيرِ الْفَوَائِدِ الْبَهِيَّةِ: ص ١٣٨-١٣٩

(قدیمی کتب خانہ کراچی)

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مؤلف

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